

A
S E R I E S
OF
L E T T E R S.

BY THE AUTHOR OF
CLARINDA CATHCART; ALICIA MONTAGUE;
AND THE COMEDY OF
SIR HARRY GAYLOVE.

IN TWO VOLUMES.

VOLUME I.

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M.DCC.LXXXIX.



DEDICATION.

THE AUTHOR takes the liberty to present the Public the following composition ; and humbly hopes they will not only accept, but with that good nature and generosity of sentiment which kindly throws a shade over a multiplicity of faults take, her production under their protection.

Every thing now wearing the aspect of peace and public tran-

quillity, I flatter myself they will not want either leifure or tafte to read fuch productions as are intitled from their general tendency to promote the happinefs of mankind: and I flatter myself, the dedicating the following work to their fervice will not be an unacceptable offering.

With fincere wifhes for their happinefs, I have the honour to fubfcribe myfelf their zealous friend, moft obedient, and moft humble fervant,

JEAN MARISHALL.

Edin Feb. 20. }
1788. }

P R E E A C E.

THE AUTHOR in this preface thinks it necessary to acquaint her readers, that the first seventeen letters of these volumes were not originally intended for publication; they were written to a young gentleman who had been eight years under her care, and who at the age of fourteen left her to go to an academy in England, near the place of his father's residence, with his two younger brothers and another gentleman about the same age; all of whom had been placed with her to attend different

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ferent branches of education in this Metropolis.

WHEN the Author began to write for this publication, and at which time she published her proposals, she flattered herself that she would finish the work in less than a twelvemonth : but whether it was owing to a confusion of crowding ideas which hurried her beyond her depth, or to what other defect in the construction of her brain, she cannot pretend to determine ; but certain it is, for one line that she now offers to the Public her pen was employed in writing twenty ; which she from time to time considered as being so ill arranged, that without hesitation she condemned them to oblivion. No critic can be more severe than she has been on her own works ; and indeed had she altogether given way to that.

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that timidity which a laudable ambition laboured to suppress, she had not yet dared to have published her thoughts so freely, or pretended to advise those who are much better qualified to give instruction, did they give themselves time to think so as to prevent their being carried away by the stream of folly, which the prejudice of custom has rendered so formidable.

IT is now betwixt two and three years since she first published her proposals. The public may therefore easily believe, that whatever faults they may find in the sentiment, whatever defect they may find in the style, or whatever deficiency may be found with any part of the composition, it is by no means owing to her carelessness or want of zeal in their service, either with respect to ambition to please or instruct.

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instruct. Having lopped off so many of the branches which she was sensible, although her ideas were each clear in itself, she had not sufficient power properly to arrange or express, she was obliged (as she wished not to delay the publication longer) to have recourse to these written to her young friend, which he had carefully kept and returned at her request. But although she thinks it necessary to make this apology for offering to the public private letters written to a boy of fourteen, yet she does not think it improbable but they may be considered as the best part of the composition; and that she ought to have confined her advice to masters and misses of that age, and not have presumed to have found fault or pretend to instruct her superiors, particularly that Lord-like creature Man; destined, not only to aid

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and assist, but to govern the weaker sex, which is expected to look up to them with modest submission. But be this as it may, as she can by no means think that this kind of timidity or awe of superiors can at all contribute to the general happiness of mankind, she, although naturally the most timid and cowardly of her sex, has boldly ventured to give her simple opinion on subjects which she sincerely wishes better judges may investigate, and people of more consequence may exert their influence to enforce.

S E R I E S
O F
L E T T E R S.

L E T T E R I.

COULD I have believed that my dear boy would have been eight days at S——n Castle, and not have wrote me a scrape of a pen! O fye! I am really vexed and ashamed at your not keeping your promise. I have always endeavoured to impress it strongly on your mind to have a strict regard to your word; for, believe me, although

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you

you had every other accomplishment in the world, no good person will esteem or have any dependence on you, when you say one thing and do another. I flatter myself you have thoughtlessly fallen into this error; and because you often see people neglect trifling promises without being much found fault with, you consider it as a matter of little consequence: But be assured, my dear, that if you allow yourself to forfeit your word upon small occasions, you will soon have little scruple in doing it at any time, when either pleasure or advantage interferes with your performance. And if such were to be the case, although you were to obtain the greatest fortune in the universe, no person of strict honour could ever have a proper respect for you. I shall say nothing more on this subject, but hope you will not give me occasion again to find fault. Inclosed I send you a letter
from

from your father. I was happy to hear by Mr F——r that you got safe to S——n Castle in good health. I did not hear of Mr F——r's return till Friday; and I assure you I was very uneasy at not hearing of you for so long a time. If you have not wrote before you receive this, the first spare moment you have I hope you will fly to your pen, and tell me how you spend your time. Do not think long about what you should say, but write without fear or dread what comes uppermost. Do this; and then it will not be a task but a pleasure. I shall expect to be informed when you mean to come home. You'll see by your father's letter it is not probable that you will remain long in this country. It is therefore necessary for both your honour and mine, that you make good use of the time you will be here. I hope Mr T——t and you will not neglect your pencil.

I shall expect a view of S——n Castle and a few landscapes from you on your return. You will see I took the liberty to open your father's letter, in case there should have been any thing in it which required an immediate answer. As I write to Mr T——t, I shall not trouble with any compliments. Henry, Edward, and George, are wearying much for your return. They join their love with mine. And believe me,

My dearest Charles,

Yours affectionately.

L E T.



LETTER II.

MY DEAR CHARLES,

I Received yours yesterday, and am happy to hear that you are all so delighted with your situation, and charmed with the elegance of your father's house. I was impatient till the arrival of your letter; for it only wanted two days of a fortnight from the time I received your epistle from London: But considering the novelty of every thing you would see, and how much your time must have been taken up, I think it is unreasonable to complain, especially as you promise me now to write every Monday. If you could conveniently set apart five or ten minutes every day for writing to me, it would make it a very easy matter: You would

not be hurried on the day you send off your letter; and you would be able to make it a great deal more complete. I would likewise beg of you always to acquaint me if you have received mine; and this by making observations on the contents. If you disapprove of any thing to which I advise you, give me your reasons for differing in opinion, that I may know you can weigh a point in your own mind, and can approve or disapprove from your own judgment. Indeed I would much rather that you and I should think differently, than that you should silently assent to whatever I write, without telling me of your approbation, and promising to endeavour to follow the advice which I give you. In your next, I beg you will let me know what you think of Miss C——; if she is much improved in her singing, playing on the harpsichord, drawing, dancing, and in her French.

French. Of this last I am afraid you will not be quite so good a judge as of the other branches; yet I imagine you can have a pretty good guess. But perhaps you'll think it would not be proper for you to give your opinion, unless you could give it in the young Lady's favour. You are mistaken: Never be ashamed to give your opinion when it is asked. Give it without prejudice; and in such a manner, as to show that you would much rather wish to praise than find fault; and then I'm sure not even her mother, nor the young Lady herself, would blame you. Henry, Edward, and George, you tell me, like London much better than Edinburgh. I imagine you have made a mistake, and that it is W—— Park they like better, and that mostly on account of getting so much amusement. As I can have no expectation of any of you returning here, my sincere wish is,

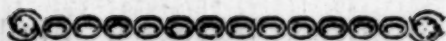
is, that you may be happy wherever you are placed ; and that your daily improvements and recreation may afford you that pleasure which arises from a consciousness of doing your duty. Pray have you metamorphosed your appearance ? Is your hair cut, turn'd up before, and tied behind ? Tell me all about it, that I may view you in idea. What new cloaths have you got ? and how do you like the London cut ? You know I love dearly to see you dressed with taste : at the same time remember, that every sensible person despises the insignificant character of a beau ; and that it is only an improved understanding, and a pure mind, that give lustre to dress, and make the complete gentleman. You are now, my dear Charles, as a flower in the bud ; and it is only by care and attention that you can come to any degree of perfection. Accustom yourself to think ; for without thought
time.

time flies imperceptibly; and if not early improved, leaves the mind to repent when too late. All this, and much more, you have already heard and read in books much better expressed than is in my power to write. But I flatter myself, my dear boy, that the regard you have for me, and the tenderness you expressed at parting, will make a stronger impression than what I endeavoured to imprint on your mind verbally; and perhaps may even strike deeper than the same sentiments more beautifully expressed from an author with whom you are not acquainted. Read my letter to Henry. Edward and George are too young to comprehend it; but tell them every day how much I love them, and how happy I am that they are good boys.

My best wishes attend you.

Adieu.

L E T-



LETTER III.

MY DEAR CHARLES,

AFTER having watched the post two days, both of which I was disappointed, I received yours yesterday; and as I hope you shall not have the same cause to apologize again, I flatter myself you will be more punctual for the future; and not only so, but, from my advice which I gave you in my last, you will not be so hurried, consequently your letters will be more correct, more spirited, and contain something pleasing and entertaining. I am afraid you imagine, that were you to tell me of your happiness with that degree of pleasure which you really feel, it would give me uneasiness: but, my dear, you are very far mistaken; for by communicating

nicating to me the pleasure you have in every innocent amusement, your making your observations on the richness of the country, the elegance of the houses, the hospitality and agreeable manner of the people, you will in a great measure make me participate in all your enjoyments. And I shall take it as a proof of that love and affection, which I should but ill deserve, were I so narrow minded, or so mean, as to wish you to give the preference to Scotland contrary to your judgment. There is a kind of natural affection which people generally have for the place where they have been happy in their youth; which, like the love they have for their children, does not prevent them from seeing superior merit, and admiring it in the children of others. Such affection I hope you will always retain for Scotland, for her you give the tender appellation of MOTHER, and

and for every individual which in your riper years you can look back upon with approbation. Has your father, or any one else, examined you with respect to your education? If they have, I am afraid neither Henry nor you has given satisfaction, or I am persuaded you would have informed me. If this has been the case, I hope it will make you double your diligence in giving your father and teachers satisfaction. Do not imagine, when I so strenuously argued in favour of a Scotch education, that I was so foolish as to imagine that there were not capital teachers in England. My argument went no further, than that boys sent from a distance to an academy in England, and kept at a small expence, without people of distinction to bring them occasionally into company, had by no means the same opportunity of acquiring the genteel accomplishments

that you had here. But the case with you will be very different, as you'll have, as far as it is necessary, every opportunity of being in company : and I am certain your father will omit no expence to perfect you in every branch of education fit to render you complete for the line of life for which he intends you : And I flatter myself, both Henry and you, from the seeds of education received in Scotland, shall not disappoint my most sanguine expectations. Pray, my dear, did you deliver Mrs Schetky's letter to her brother? It gives me pleasure that you occasionally inquire for such of your teachers as paid you particular attention. It is not sufficient that they were paid for their attendance ; your grateful remembrance is due to every one of them who you think did their duty. If teachers did not meet often with this grateful respect from their pupils, they

VOL. I. C would,

would, in my opinion, want a degree of satisfaction more pleasing to a generous mind than any pecuniary advantage. I again beg you will acquaint me of every thing which gives you pleasure. Never forget to mention my boys; and let me have the agreeable account, from time to time, of hearing that you love one another with a sincere brotherly affection: and remember, my dear child, that I take in our honest-hearted George; who, though he seemed to leave me with rather less regret than any of you, yet you know I am anxiously solicitous for his happiness, and more afraid of his wanting encouragement than I am of any of you; who, I trust, has met a kind, indulgent father, who will reward your duty and obedience by a strong and lasting affection. Be particularly kind and attentive to your brother Henry. Walk out alone with him sometimes, and con-

verse together solidly on subjects that will improve your minds. You are both naturally kind-hearted ; but it requires mutual attention to keep alive the tender affection which ought to subsist amongst near connections. Your father, I hope, will not take it amiss, that my affection for you should lead me to continue to advise you ; as he may be very certain that my advice can never interfere with your duty to your parent. We have had many visitors since you left us, and kind inquiries. Every body sympathises with me on the occasion, and all regret your absence. God grant that you may continue to deserve the good opinion you have gained. My aunt's family was surprised that you did not take leave of them. Miss S— says you told her you would not ; but she supposed you was in jest. Mrs H— tells me you run away from her abruptly. Pray, my dear, how

came all this about? I must conclude.
 God bless and preserve you, Henry,
 George, and my precious little Edward.
 My mother sends her blessing; Miss
 B—— her love. Believe me, with
 motherly anxiety for your happiness,
 my dearest boy, yours most affection-
 ately.

LET-

LETTER IV.

I Do not, my dearest Charles, like to find fault with your letters; and yet I must do it, otherwise I am afraid, instead of improving, you will grow more and more careless; consequently give yourself a habit which will not be easy to shake off. If you will take the trouble to read over my letters, you will find you have not yet answered any of them properly. At first I excused you on account of the novelty of every thing you saw, and the joy at finding W—— Park, and all its pleasures, surpass your expectation. But still, my dear boy, to get a few hurried lines from you, as if wrote only in consequence of your promise, vexes me exceedingly. It is very certain, the hear-

ing once a-week that you, and all my children (for such I consider you), are in good health, is a great satisfaction: But if you wish to give me real pleasure, you must endeavour to write correctly, both with regard to grammar and spelling; and show me your good sense by your observations on what strikes your fancy, either in books or in the common occurrences of life. I am persuaded, from the letter I received from you when you was at S—n, I am not desiring you to do a thing of which you are incapable. It is very true, I then desired you to write without fear or dread what came uppermost; but this I meant with regard to the subject. Always remember, however, that a wrong spelled word, or an error in grammar from a scholar, appears with equal impropriety as a hole in the stocking of a Gentleman. It gives me pleasure to hear that you are going to
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an academy so near your father, and that you are every Saturday to pay him a visit. I am informed that Mr V—y is a clergyman, and has the easy polite manners of a man who has seen the world. I am likewise told that Mrs V—y is a genteel well-bred woman, and that the boarders are the best bred boys in the county. From this account, I think you must be very happy. I have this moment received your letter. My dear George, you tell me, has got account, of not only having lost his father, but a brother and sister, since he left India. Poor fellow! how my heart sympathises with his distress. How feelingly did he describe to me what he felt on the death of his mother! who, he assured me with the tear in his eye, was the best woman in the world. O! Miss M——ll, said he, you would have loved my mother. I beseech you, Charles, to be kind to my George. I hope

hope his honest countenance and artless simplicity will gain him many friends: But still I would wish to hear in particular, that you, Henry, and Edward, may have a brotherly affection for him. I am not the least afraid but he will turn out a good scholar. Remember how long you was a bad one, and could not fix your attention: Now, I do not imagine there is any thing so difficult but what you can learn. In cultivating an intimacy with your companions, I beg you will observe their dispositions. If they usurp over boys of their own age, strength, or fortune; if they are cunning, sneaking fellows, telling lies on every trivial occasion; or if they are cruel to animals;—take care and do not be on a very intimate footing with such boys, although their rank or fortune be ever so high. At the same time do not seem particularly to avoid them; only show them on every

every occasion, that you will not join in any scheme of which you would be ashamed to be found out, or be obliged to tell a falsehood to conceal. Do not, my dear, allow the example of numbers to draw you aside. Remember what I have often told you, that uncultivated minds bear such a proportion to those who are truly amiable, and are better and worse in the same degree, as the paintings which we see in common are to the performances of a perfect artist. However short you may come, endeavour always to aim at perfection. Keep a strict guard over your own conduct; but do not be rigidly severe in your censures on another. Remember, if you meet with such fellows as I have described, their bad principles may be owing to the want of these advantages you have had; to a weakness in understanding; or perhaps to ungovernable passions, which
they

they have not early enough been taught to controul. If owing to any of these, they are more the objects of compassion than resentment. If you have good sense, strength of mind, and resolution, so as to prevent bad example from infecting you, there is no occasion for keeping at a greater distance than what is necessary to prevent suspicion of your being concerned in their secret exploits. My love to all my boys; and believe me affectionately yours. Adieu.

LET.

LETTER V.

YOUR observation, my dear, that one seldom likes a place at first, is very just. I hope, once you are accustomed to the school, you will like it much better than you do at present: but although it should not be the case, your going every Saturday to your father's, and doing your duty through the week, must afford you so much pleasure, that it will make you ample amends for any hardship you may meet with at school. I cannot express to you what pleasure it gives me, to hear that George is paying attention to his book. Tell him from me to whip and spur, and try to get as near Edward as possible. Spirit up the two youngsters, my dear Charles, to emulation—emulation

lation without envy; which will make them love one another the better. Providence seems to intend that these two little fellows should be friends: their miraculous preservation from shipwreck, their equality of age, their being bred at the same schools, and many other circumstances, make one naturally expect them to love each other. But indeed I flatter myself, that every one of my boys have a brotherly affection for one another. I had certainly reason to think so while you were with me. I beg, my dear, when you sit down to write a letter, that you will always read over the one you intend to answer, that you may give a proper return to any question that may be put to you, and, if possible, touch a little on every subject it contains; otherwise you make the person with whom you correspond doubtful if you read their letter; or if you did, that you certainly

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ly thought it not worth observation. I remember the first letter your brother Henry received, he was quite transported with joy. I gave him pen, ink, and paper, and desired him to go directly and write an answer. This seemed a little to moderate his pleasure: however, away he went; and in less than half an hour returned with his epistle. On looking over which, I found he had adhered so closely to the above rule, that there was not a single sentence in the letter received but what he touched upon; beginning at the first, and going on regularly to the end; and then he concluded. I was highly pleased and diverted at the easy and natural method he had taken to answer his epistle. I hope he shall always continue this rule as far as necessary, and in time be able to strike out new paths, and vary his subject, as taste and observation require. Present my respectful

compliments to Mr and Mrs V——y;
and tell them, I am in great hopes that
all my boys shall obtain their favour,
on account of their modest, polite beha-
viour and attention to their studies.
May God bless and preserve every one
of you, is the fervent wish of yours
affectionately. Adieu.

LET-



LETTER VI.

MY DEAR CHARLES,

YOUR long epistle made me very happy. Although it was not quite so correct as I could wish yet, I think you are improving; and in a short time I flatter myself you will more easily write correctly than you now do otherwise. When you write a sentence, you should always read it over before you begin another. If you find you have made any blunder in the sense, rather draw your pen through it, and begin again, than let it pass without being plain and distinct; or perhaps you'll can correct it by interlining a few words, which is much better than to make it difficult to comprehend. A-

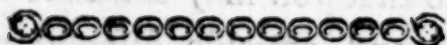
void tautologies, and take care never to allow a word to pass wrong spelled. I am certain, if you fall into any error, either in grammar or spelling, it must be owing to inadvertency. I cannot express the pleasure it gives me to hear you are at the head of the French class: It must, I think, make you very happy to find you are daily improving.

I had a call the other day from your friend Mr B—y, who repeated to me several speeches out of different plays both tragedy and comedy; and I assure you he did it exceedingly well. Do you ever spout any? I think it is a very pretty accomplishment to do it gracefully, and without much solicitation. I was highly entertained with Mr B—y, who has promised to see me again soon, and to let me hear him sing; which I am informed he does very agreeably. Anxious am I, my dear Charles, that you should be master of every thing that
can

can make you agreeable; and still more so that you may continue to have a good and amiable disposition, and obtain every branch of education that can render you useful to society, consequently happy in yourself. I am almost afraid to ask—Pray, are you appointed a writer for the East India Company? If it is so, I hope my dearest child will acquiesce cheerfully in this or whatever else your father thinks will be most for your advantage. Indeed I have no doubt of your being happy wherever you go, so long as you continue to do your duty; which I hope shall be to the end of your life. God bless you, my dear. Adieu.

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LET-



LETTER VII.

I Take up the pen, my dearest Charles, although I have not as yet received yours: but as I would wish always to send my letter by the Monday's post, and being afraid of interruption, I think it is best not to delay till to-morrow what I can do to-day. I wrote my last in a hurry, which prevented me from taking notice of that part of your epistle where you mention the run-aways. Does not daily experience show you, how much it is every one's interest to act properly? At the same time that you pitied these boys who had to undergo so severe a flogging, did you not feel a secret pleasure in not having any inclination to

to such practices ; and that you could look around you with a consciousness of doing your duty, without either fear of punishment, or that cowardly appearance which the guilty makes, unless (what is much worse) they are impudently hardened, and fear neither God nor man ? I can hardly suppose that boys so young can have arrived at such a pitch of wickedness : but you may depend upon it, if they do not get a sense of their fault soon, they will gradually encrease, and gather strength, till their ruin is completed.

By the bye, my dear Charles, I am not certain if there is not a law against boys telling what happens at school ; I mean any thing that is designed as a reflection on either master or scholar : for sure there can be none in telling any thing in their favour. It is certain it can be of no bad consequence your
writing

writing about these bad boys to me; and it was giving me an opportunity to caution you in being still more circumspect with regard to your own behaviour; taking care at the same time, that you do not insult them, but show rather that you are sorry, than have the least appearance of exulting over them: But after all, if there is such a law, or if it is generally thought improper to tell of the misdemeanors of your school-fellows, do not write me any thing about them again. The laws and approved customs in every society or family ought to be strictly observed by the members: and indeed, if one thoughtlessly transgress any of the rules, you will observe it is generally attended with inconveniency. For example, I have desired you to read my letters to your two brothers, my nephew, and George. Now, were you to read this, would not you naturally ask them not
to

to tell that you had wrote any thing about the run-aways? They, perhaps, would promise; yet the first time that you gave them offence, it is not improbable but they would threaten to tell: and if they did, it might breed you ill-will from the parties, and perhaps a reproof from your master. To avoid this, you must only read part of this letter to them; and as I suppose you read it over before you read it to them, I shall put a mark where you are to stop, and another where to begin. It is their youth which makes me apprehensive of the above consequence; for I hope they shall have more honour by the time they are of your age, than to break a promise intentionally. You know I have always advised you against bragging that you have a secret, or indeed of making secrets of nothing; which is generally the pride of weak minds. At the same time, I hope your
good

good sense shall prevent you from being a babbler or a retailer of insignificant incidents, which could cast a reflection on your friend and acquaintance, for saying or doing a thing thoughtlessly of which you did not approve. And I flatter myself, that no consideration whatever would make you divulge a secret of any consequence which you had given your promise to keep. There are people who deal so much in secrets, that they have a secret for every body. These secrets are generally so insignificant, that they make no impression on the memory ; so that one may chance to tell them without being aware. In such a case, it is merely indifferent whether they are spoke of or not ; only one would wish not to make any promise to such people. A good person, in general, has no secret either of his own or his neighbour, which by divulging could hurt the fortune

tune or character of either : At the same time, we may see and hear many things, which a person of a good disposition would not choose to repeat, whether entrusted with it as a secret or not. For example, if we hear of a flaw in the character of a person which is not generally known, it is surely wrong to repeat it: And indeed there are many conversations which people may have who are on an intimate footing with one another, which, though they cannot be termed secrets, are yet improper to mention. But what may be spoke of with propriety and what not, good sense can always mark the distinction. I shall expect to hear from you on the usual day. May God bless you. Adieu.

LET-

LETTER VIII.

I Cannot express, my dear Charles, how much I was pleased with your letter which I received yesterday. If you go on, I hope you will outdo even my expectations, which are very great. Your getting out of school when ever you have got your lesson perfectly, I think must be an excellent method to prevent your mispending your time; and by what you wrote me in a former letter, must have had a good effect on George. Indeed, as far as I can judge, I think all the regulations you mention are exceedingly good. In your next, let me know in what manner your three officers are elected; I mean, if it is according to the number of votes, or

if it is a regular change. To what use is the money put which is paid in forfeits? I would likewise wish to know from what motive you excused a number of the boys when you was the collector? because, my dear, you ought, in the executing a public office, to show no partiality to your favourites. If it was owing to an alleviation of the faults, which would have made you forgive even an enemy if you had any; and if you have a right to judge as well as to execute the law; then you did very right, as it always shows an amiable disposition not to go to the rigour against an offender. You will perhaps think I am rather too serious upon a matter of so little consequence; but in thinking and acting properly in small affairs, you will be laying the foundation for acting with propriety on the more important occasions in life. Pray, what are your chief amusements after

four o'clock? Do you ever draw any? Surely you read for your improvement. Is it history or poetry? Tell me, my good boy; and what pleases you most. Do not think that I wish you not to enter into the healthy and innocent diversions of your school-fellows: I wish you only to husband your time so as to have leisure for every necessary employment; and this may be done by proper regulations, dividing those hours which are left to yourself, and allotting each to such employment or amusement as your judgment and taste shall direct. In observing this method, you may have to borrow occasionally from one hour and lend to another; but then the pleasure there would be in paying your debt in balancing the account of your time, will afford you more real satisfaction than almost any other amusement can equal. You'll may be tell me, it is easy to form a theory of this kind,
but

but difficult to put it in practice. It is indeed very true; but do you not think it is worth trying? Tell me your opinion.

I hope you are now all reconciled to the Academy. I am sure the younger gentlemen have sufficient time for play. Tell me if my George continues to improve, and if my prudent little Edward be as good as ever. What is my dear Henry doing? Tell him I long to hear from him, and to be assured that he is making proper application to his studies. Is my nephew a fine fellow and a good scholar? I hope you all agree, and love one another. I doubt you'll think I am rather troublesome with my questions; but has it not this advantage, in affording you subject for your letters?

ANOTHER question or two before I

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conclude.—How many boarders has Mr V—y? And does not the number, which I suppose to be great, prevent you from being intimately acquainted with your Master and Mrs V—y? Do you go to St——t Lodge on Saturday, though your father be in London? You see I am interested in every trifling matter which concerns you. I spent the evening on Saturday at Mr M—ll's, where there was a large company: notwithstanding I showed your epistle to Mr M—ll; who said it did you a great deal of honour. You may believe I was highly pleased. To-morrow I dine at Mr H—n; so you see I'm visiting about, to divert my attention from thinking too much on the absence of my boys; yet I assure you nothing affords me so much pleasure as corresponding with you. All here join me in love to you and the rest of my boys. Adieu.

L E T.

LETTER IX.

IT was so late last night before the post brought me your letter, that I was really beginning to be uneasy. I cannot think how you went to the assembly without getting your hair cut. I should think by this time it would be below the tip of your nose. I again beg you would read over your letters before you close them, and interline what words you have missed; for I declare, my dear, in your last you was very incorrect. Remember, that I mean your writing me so frequently, not only as a great satisfaction to me, but as meant for improvement to yourself; therefore your being careless defeats one good purpose. Mr A—r ar-

rived in town on Saturday. He is perfectly delighted with the portrait of Mrs Siddons: thinks you have great merit in drawing a miniature so exactly from a print of a larger size. He talks of writing to you, and speaks of you with great affection. Mr R——h has gone to Mrs Schetky, likewise to Mr Sealy and Mr Lawrie. It gives me pleasure to be, in the least serviceable to any of your teachers who I was sensible did their duty to you. I wish sincerely I had it more in my power.

I shall expect an account of the ball which you tell me your father means to give at his house. I suppose you will get a new suit on the occasion; but if you do not, no matter. If you are improving in good sense, virtuous sentiments, and have the genteel behaviour and address of a gentleman, the finery of your cloaths (at your age) is of little consequence. Adieu.

L E T.

LETTER X.

MY DEAR CHARLES,

I Have got nothing to entertain you. This is but a dull season of the year, especially to me, in the absence of my boys, and with so little, or at least distant, a prospect of seeing them. Do not, I beseech you, deprive me also of the satisfaction of hearing of your welfare, of your daily improvement, and of the different amusements in which you take pleasure. Does Henry, Edward, George, and you, never talk of the friends you left behind, and wonder what we are doing? You have guessed right, if you think we are often talking of you. Often do I see every one of you in idea; and often do I look with a melancholy pleasure on my
dear

dear boy's resemblance. Mr F—r and I went the other day to the King's Park, and saw an air balloon. The proprietor of the balloon went up in the basket, but not very high ; something went wrong about it, which prevented its mounting so well as it did one morning at five o'clock, when I am told it went so high as to look like a small bird. Could it only be improved, so as to be directed to any point one pleases, what a delightful thing it would be for you to come flying down on a Saturday, and return to R——y on Monday ! and then, perhaps, I would mount in the air to drink tea with you. You are a boy of genius ; can't you contrive such an improvement ? As it is, I think it will never repay the trouble that has been taken about it. Your father is mistaken in thinking I meant you would only get a smattering of the French. I wrote
you,

you, that I imagined some of the branches you mention would be only in the manner Dr Adams gives the Greek and Geography; but I did not at all suppose it would be the case in so material a branch as the French. However, I shall be very happy to hear that your teachers in every branch may be more successful, if possible, than those you left. I confess, I think it highly improbable; only, so far as you are advancing in years, we may expect, on your part, more close application. I am obliged to conclude.

Adieu.

LET.

LETTER XI.

AND so, my dearest Charles, it is still determined that you are to go to the East Indies. Well, there is no help for it; both you and I must acquiesce. Indeed your father is certainly a much better judge than we are what is most for your advantage: yet I cannot help wishing, and sometimes having a glimmering of hope, that he may alter his intention before you are appointed. It gave me great pleasure to hear of your refusal of the money at the tea-drinking. It was not only behaving like a gentleman, but gives me hope, that in things of greater consequence, when you are a man, you'll be able to withstand any advantage that could throw the least shade on your honour.

nour. What a happy woman shall I be in my old age, if the seeds of virtue which I have endeavoured to plant in your young mind should grow to perfection! I beg when you write to be a little more particular about your brothers, George, and my nephew. Do they never express a wish that they had wings to fly down to see what we are about? Although I sincerely wish you to be happy where you are, and wherever you go, yet I would like to hear that you were sometimes thinking and speaking of us, who parted with you with so much regret. My best wishes to your father, and compliments to every body to whom you think they will be acceptable. My love to all my boys; and believe me affectionately yours. Adieu.

LET-

LETTER XII.

MY DEAR CHARLES,

I received your letter on Monday evening, and was much pleased at your attention, though at the same time sorry that you had lost your dinner in writing to me. I hope you will manage matters so as to find a more convenient time for the future. It gives me always pain to find fault; yet I cannot help informing you, that you still continue to commit many errors both with regard to your missing words, and, what is worse, in spelling. This last I am much astonished at, as I thought you perfect master of that before you left Edinburgh. It must, my dear, be owing to want of attention. I likewise think you do not write

with that ease and clearness of expression which I could wish. I am afraid, my dear boy, that you do not take pleasure in reading. Perhaps you have not time. If that is the case, I shall hope, when your education is farther advanced, you will have more leisure; consequently apply yourself to study the beauties of the English language, which is pure and simple. I must have your father purchase for you Dr Blair's Criticisms, which are universally admired. I used to think there could not be finer language in the world than Addison's papers in the Spectator; yet in Dr Blair's Criticisms, he shows distinctly in many places where the sense might have been clearer and the periods better turned. If I could be young again, I think I should take great pleasure in such a study. If I write tolerably, it is entirely by the ear. How much better must they write who have

studied the theory and principles of good writing; and who, from being certain they are right, must have much pleasure from the practice?

BUT what gives me more satisfaction than I can express, is to find that you retain that amiable and sweet disposition, which makes you a favourite not only of your companions, but of the little boys, who you tell me are very fond of you. You are afraid I shall accuse you of vanity for telling me this. No, my dear boy, a consciousness of thinking and acting properly always affords pleasure to a good mind; and to express that pleasure to a friend, or even a common acquaintance, is not vanity, but a laudable pride, which you may show on such an occasion whenever you please. You inform me of two boys who have been trying to break the friendship betwixt you and

Mr

Mr P——e, but have not succeeded ; that he has kept it a secret from you, but that you intend to reveal it when an opportunity offers. This I do not very clearly comprehend. Do you mean to acquaint Mr P——e of your information, and express the pleasure it gives you to find his friendship proof against the malicious, or probably rather foolish, tittle-tattle of two boys ? I approve of this intention ; but if you mean to quarrel with these secret enemies, you are wrong. I flatter myself that they could not with truth say any thing against your character or good behaviour ; and if what they said was no way depending on yourself, you need not have any concern about it. You may be always certain that nothing but your own conduct being bad can lessen you in the opinion of a boy of sense, or deprive you of the friendship of any person whose friendship is worth

the keeping. Always consider a secret enemy as beneath your resentment. If any boy insult you openly, I would not have you run or sneak away like a coward, but answer him with spirit; and if he strikes you, defend yourself manfully: but never encourage boys to tell you of others who speak against you. You see Mr P——e had more delicacy than to acquaint you of it; and indeed I should suspect much that the boys who informed you, were either very foolish, or, what is much the same, lovers of mischief, and wished to see you engaged in a quarrel. I may be mistaken in their motive; but be what it will, I hope, upon consideration, you are above taking any notice of it. I likewise beg of you, my dear Charles, to allow no friendship with any particular boy or boys, to prevent your attention to your brothers, particularly at present to Henry, who is so near your
own

own age. The pride of having a friend, and an appearance, if not the reality, of secrets, are often the means of alienating brotherly affection. Either a man or a boy who loves his brother, must feel uneasy at seeing him give a stranger or common acquaintance the preference. Let your friendships be open, and founded on the good dispositions of your companions; and they will never endeavour to insinuate themselves more into your favour than those who have a prior or natural right to your affection. It is very certain, that you may meet with a companion whose taste, study, or amusements, may be more similar to your own than any of your brothers. If this is the case (though I wish it may be otherwise), show, by your brotherly attention when you meet, that your frequent absence is not owing to want of affection. Remember, that a house divided

against itself cannot stand ; and that it is the neglect of those little attentions, which gradually cools the affection much oftener than real injury. You are the eldest: It is therefore your duty to invite your brothers, by affability and kindness, to that intimacy which is the bond of affection. If afterwards you are separated at a distance from one another, which I am afraid may be the case, I hope, in consequence of natural affection, you shall keep up a regular correspondence, imparting to each other every material change in your situation, or even every occurrence which can please and divert the attention of them ; whose happiness I flatter myself every one of you shall mutually regard as their own. If one of you is more successful in life than another, it is then that brother's turn to aid and assist the rest, if necessary, either with advice, pecuniary assistance, interest,

interest, or whatever else is in his power, without injuring his nearer connections, a wife or children, if he has either. And whatever occasion you may have to assist one another, I hope it shall always be done with such tenderness of affection, as shall prevent that air of superiority which too generally attends the conferring of favours, especially to near connections, and which often hurt the feelings of a delicate mind more than can be expressed. A person who confers a favour, should always consider it as a duty; and indeed to do this duty gracefully is the nicest trait in the human character, and to which so few endeavour to aspire. May God Almighty be with my boys in every walk through life, to prevent those clumsy performances which are the natural effects of an impure mind. Adieu.

LET-

LETTER XIII.

UPON the whole, my dearest Charles, I was very well pleased with your last. The style was easy, and not near so many errors as usual. It is indeed a melancholy story of Masters and Ward. I wish it may serve as a warning to others to avoid fighting. Write me of the fate of the latter. The parents of both are much to be pitied. Before you receive this, I imagine you'll be at your father's spending the holidays. May my dear boys enjoy all the happiness attending good health and innocent recreation. In a letter to Mrs G——, I desired her to tell you of Black Tom's having ran off. I am really concerned about him, as I

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am far from being certain of his stealing the guinea from Mr A——, as I think that gentleman may have dropped it. Indeed if he has stole it after what he suffered, and what has been done for him through your goodness, and the rest of my boys pleading for him, I think there is little hope of his ever being good for any thing, unless he is sent to the Indies, to be whipt into his duty. His youth and bad example formerly pled some excuse; but now there is not that apology. However, as I am really very doubtful of the theft, I should be glad you could prevail on your father to do something for him, as it is out of my power to take him back, having hired another in his place. I know not where he is at present; but I am persuaded he'll soon be walking about in the neighbourhood as he did formerly, to see if I'll take pity on him. You may tell your father

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he was six years in one family, and is an excellent servant, if properly kept to his duty.

I intended finishing my epistle yesterday, but was prevented by a call from Miss B——; and it being Christmas day, and having a few visitors coming to dinner, and to spend the evening, I was obliged to give up thoughts of having it ready for last post. To-morrow Mr M——, Mr R——, and I, are engaged to spend the evening at Miss S——n's. What would I give to have you and my dear niece of the party! One day this week we are to have Miss S——n and all her young ladies to drink tea; and I have promised to have a violin, and allow them to dance till nine o'clock. Miss S——n, who pays them the most unremitting attention, would not (if I would) allow them to dance half an hour later for the world.

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The last night of the year we are to have Mr M——l's family; so you see we are spending our Christmas holidays merrily as well as you; though far from being so comfortable as if I had all those I love around me but I must endeavour to keep up my spirits as well as I can. I did not know till a few days ago that Mr R— had the title of Baron. It was from a card being sent to him from Mrs C— of Ba——e, inviting him and Mr M— his preceptor to a party in her house. A Baron in Sweden is the same as a Lord with us: But Mr M——y, who is a prudent and sensible man, thought it best to conceal this, having no servants nor equipage: but I have informed them, that there are many young Barons and Lords here that have neither; so he bids me give him the title or not as I please. We have been so accustomed to call him Mr R—, that we for most part do so still; and

and indeed when we give him his title, he always blushes, and says, pray don't. He has a most engaging disposition, which is better than all the titles in the world. Mr B—— drank tea with me last week, and told me he had written to you. I informed Mr A——r what you desired me concerning the swallows; but he still does not think your seeing them gathered together on the house-tops is any proof that they were going to a warmer climate. Mr M—— is of the opinion that they go under water: but it gives me great pleasure, however, your observations, and your paying attention to conversations in which you can either get information or improvement. I beg, when you write, to mention my dear boys as frequently as you can. Tell me if my nephew continues a good scholar; and, pray, is he thought as handsome as he was at Edinburgh?

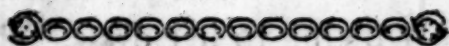
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This, you'll say, is of no great consequence; at the same time it is certainly an advantage when the face is an index of the mind. Tell him, although I am a letter in his debt, I am equally anxious for his happiness as if I wrote him every day: and indeed I consider my letter as written to all my boys at the Academy, though more particularly to you.

I wish I had it in my power to make them more instructive and entertaining. O that I could hold each of you in my arms, and wish you many happy returns of the season! I do it in idea; be you my proxy, as also for my mother and Miss B—e. If you are on an intimate footing with Mr and Mrs V—y, as I hope you are, present my best respects to them with the compliments of the New Year, as also to your friend Mr P—. Adieu, my dearest boy. May you and your brothers live to be good and worthy members of society, and to pre-

mote the happiness of your father in the evening of life, should he be spared to you till then, is the sincere wish of yours affectionately. Adieu.

LET-



LETTER XIV.

I Received my dearest Charles's letter on Monday, and was much disappointed at not having it in my power to write you by the Tuesday's post. The character you give me of your friend Mr P——e, was not only well expressed, but is just such a one as I expected you would form an intimacy with. Pray, is he any connection of our great author of that name? On Saturday last I drank tea at Mrs H——, where there was a pretty large company, and the young people danced after tea. The Baron, Mr M——y, and Mr T—— were there. I had the pleasure of seeing your favourite Miss

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P—.

P——, though I cannot say she altogether answered my expectations, very probably owing to her dress. She was without a cap, and her hair hanging lank over her forehead and shoulders; which, in my opinion, is not at all becoming. Her brother was there, who apologized for not writing you from having lost your address. Mr H—— said he had been so busy that he had not had time, but that he would write you soon. Mr B—— repeated several speeches out of different plays very gracefully; and my young Swede looked the gentleman of distinction. Tho' he does not yet dance well, nor does he move with that ease and grace which I could wish; yet the amiable sweetness of his disposition makes up for every defect. There was a Mr G—— there, a young officer, not taller than you was when you left Edinburgh. He was dressed as smart as a full grown beau.

beau. There was a very genteel young lady, a Miss R——. She was dressed as a young lady should be, plain and genteel. I think I have mentioned all the young visitors. Miss H—— played on the piano forte. I really think she is a very beautiful young lady. Mr M——y, who is a capital performer, played several lessons, and the Baron played a few. Lady I—— S—— and Mrs G——, Mrs H—— and her agreeable family, were the whole company. Lady I——, whom I never had the honour of seeing before, and whose countenance expresses great goodness of heart, enquired kindly for you and my niece. There being so many of your acquaintance in company, we had a great deal of speaking about you; so much, that I found the tear start in my eye several times, when I thought on the distance you are from me, with the little chance I have of ever seeing

you again. But I must not dwell on this thought, but rather think how often Providence brings about things very different from our expectations.

Miss F—— bids me tell you, that she thinks of you with great regard. Continue, my dear boy, to make every body love you. Tell Mr P—— that I love him for your sake, and for the character you give him; which I hope both of you shall continue to deserve. Write me if George continues a good scholar. How does Henry go on? and what is my little wife Edward doing? I beg you'll be as particular as you can. Does George grow as fast as he did? How does my nephew improve? For a little amusement, pray get somebody to measure you. I want to form as exact an idea of you as possible; and if you could draw all their characters in as few words as you have Mr P——,

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it would give me great pleasure, and not take up much of your time. Dr A——n's family are in great distress. Poor little Helen died last Monday of the small-pox. My never having that distemper, I have not yet ventured to see them since the child fell ill. My mother insists on me not going till after the burial. I cannot say that I am myself in any degree apprehensive. Shake hands with all my children as my proxy, and wish them many a merry Christmas; in which my mother and Miss B——e joins. Mr A——r accuses himself much for not writing you; but he has been lately very much engaged. Last week he was chosen one of the presidents for the Natural History Society. Adieu.

LET



LETTER XV.

MY DEAR CHARLES,

I Was quite out of patience before I received your letter on Monday; and even then I was far from being satisfied. You tell me of George having a bad leg. What am I to understand by this? you do not tell me whether it is a sore, a sprain, a swelling, nor if you know how he came by it. How could you leave me in such an anxious state of suspense? Your letter, my dear, does not only make me uneasily anxious, but it vexes me that you should be so thoughtless. I have told you often, and I repeat it again, that a letter on business should be expressed (if clear and distinct) in as few words as possible;

visible ; a letter of compliment, if polite and easy, as short as you please : but a letter to a friend or an endearing connection, ought to be expressed with a visible attention to every subject which you could think would either please, or in which your correspondent is interested. When I last wrote you, I informed you of the dangerous illness of Miss F——t, a young lady for whom I have the greatest regard, and who loved you, both for your own sake and mine ; and yet you could be three weeks of writing me ; and when you did, you neither express sorrow nor the least desire to know any thing about her. Do you think your going a-hunting is an excuse for such an omission ? I am not, my dearest boy, angry at you, but I am vexed that you should show any sign of not having the kind and affectionate temper which renders either old or young amiable. Now I have
done

done finding fault, I will inform you, unasked, that Miss F——t is mending slowly, and I hope in God will soon get well. I am going to ask you a question, and I beg you will answer me sincerely. Pray, do you burn my letters, or have you laid them carefully up? My reason for this enquiry is, it is not improbable but I may some time or other publish letters of instruction to young people; and by your returning your letters, they perhaps may give me a good deal of assistance. I have no such intention at present, but I should like to know if I could get them if necessary. I am sorry I have got nothing entertaining to write you, to make amends for my finding so much fault. One thing which I imagine will please you, Black Tom has got a place, and is drest in a smart new livery with a cockade in his hat, his master being a Colonel in the East India service. My

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mother

mother joins me in love to you and the rest of my boys; and be sure you let me know particularly about my dear George's leg; I hope it is now perfectly well. It gave me pleasure to hear that Mr V——y had wrote to your father in your praise. I wish much to see the letter. Adieu, my dearest boy.

Believe me affectionately yours.

LET-



LETTER XVI.

I Have been prevented from writing to my dearest Charles for several days on account of Miss F——t's illness, [which obliged me to be every spare moment at Mr M——l's, sometimes thrice a-day. Thank God she is rather better; but I am very much afraid she never will recover: yet the physicians has not given over hopes, though I imagine they are very doubtful. It will be a heavy stroke to me if I lose her. God forbid!

I thank you for the long account of the trial. Black Tom is again turned off from his place for dishonesty. Poor unhappy wretch, he will bring himself to the gallows at last. It is one of
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the most surprising things in nature, how a creature, endowed with common sense, can hazard the loss of character, and even life itself, by committing any crime, and more particularly by stealing, perhaps, a poultry sum scarce worth the wishing for. God Almighty preserve us from so dreadful a disease of the mind, and from every other which brings in this world ruin and disgrace, and destroys our hopes of happiness in another.

I am much obliged to you for that mark of regard which you have shown me in keeping my letters: but I am really led to suspect some times that you do not read them; for how can I suppose that you read my last, when you neither enquire for Miss F——t, nor tell me what was the matter with George's leg? But I believe the real

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matter

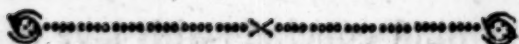
matter is this—when you sit down to write, your head is full of some particular that has newly made an impression on your mind (such as the trial), and you can think on nothing else. But I again beseech you, my dear, always to read the letter you sit down to answer, both when you begin and are about to end your epistle; else you will accustom yourself to egregious errors, and often keep your correspondent in anxious suspense. I write this in a great hurry, sitting by my mother and Miss B——e, and they are quite tired of being silent. My next shall be longer. I again beg you'll let me know if my dear George's leg be quite well. Do you think George and Edward could write me? You tell me so little about them, that if the dear little fellows were not engraven on my memory I should soon forget them. I

dare

dare say they remember very little of me. I must conclude with love to you all; in which my mother and Miss B——e joins. Believe me affectionately yours.

MY DEAR CHARLES,

I AM much pleased with the manner in which you have spent your time in Switzerland, but with regard to your future and anticipations which you express so strongly, I am only too far distanced, as they afford me an opportunity of giving you the advice which I have at the same time I neither wish nor expect you to follow, unless you are convinced of its propriety. On being asked your opinion of the favourite Swiss dance, you answered, you thought it not at all proper, and only fit for common people. My former other expressions which you accord on the occasion, I cannot help thinking that you have not very much seen that politeness and respect of disposition.



LETTER XVII.

MY DEAR CHARLES,

I AM much pleased with the manner you pass your time in Switzerland; but with regard to your surprise and antipathy which you express so strongly, I am only so far satisfied, as they afford me an opportunity of giving you my best advice; which at the same time I neither wish nor expect you to follow, unless you are convinced of its propriety. On being asked your opinion of the favourite Swiss dance, you answered, you thought it not at all proper, and only fit for common people. By several other expressions which you uttered on the occasion, I cannot help thinking that you deviated very much from that politeness and sweetness of disposition,

disposition, which I always thought marked your character. It is now, my dear, when you are in some degree your own master, that that amiable character is to be established; and this you'll find can never be by appearing disgusted at the customs and manners of the people amongst whom you are. Do not think I mean that you should tell a falsehood; but surely it would have been more agreeable to your natural disposition, had you answered in words to this purpose:—"I confess, Gentlemen and Ladies, I am not so fond of your manner of dancing as I am of the English or Scots; but once I am more accustomed to it, I shall very probably be of a different opinion, and perhaps even like it better."—A liberal mind adopts the customs and manners of every place he goes to, and is never disgusted with any thing but vice. Do you not know that your dan-

cing in all probability would appear as awkward to your new friends as theirs did to you? It is equally absurd in young travellers to consider every thing ridiculous or vulgar to which they have not been accustomed, as it is to adopt the dress and customs of foreigners when they return to their own country; or to show, by a supercilious air of self-importance, that they imagine themselves above every body who has not, as they think, seen the world: whereas they only convince sensible people, that they have travelled over a vast tract of ground to improve their folly, and are returned to render it more ridiculously conspicuous. One of the great ends of travelling is, to take off unjust prejudices against insignificant matters no way essential either in a religious or moral sense, and to acquire that graceful art of pleasing, which young people (owing to the fault of
their

their teachers) are but too apt to neglect amongst family connections.

AT the wedding to which you was invited, although unacquainted with the parties, you say you was much hurt at seeing the ladies standing in a group, the bridegroom in the midst of them, with a rouge box in one hand and with the other painting the ladies cheeks, single and married. You could not help exclaiming,—*O tempora! O mores!*—Now, my dear friend, in my opinion it would have been much more agreeable to your natural disposition of pleasing, to have enjoyed the humour of the company; and if customary for the men in Switzerland to paint an inch thick, to have without scruple followed their example. For my part, I see no more harm in putting rouge on the face than in powdering the hair, only so far as it is done with an intention to

I deceive:

deceive: and even in this respect, I am not very clear about it; for if it is allowable to cover any defect of nature, or improve it by art, why not the complexion? At the same time it would be very absurd, in a country where the bulk of the people are prejudiced against it, to hazard a good name for a complexion. Though travelling is expected to remove prejudices, it is only in some respect with regard to opinion; for it is always ridiculous in a private person to pretend to remove them, or to act in opposition, unless one really considers it a matter of conscience, or is well assured it is in a point which will give nobody offence. To me it always appears a moral duty to please both the eye and the ear with respect to our appearance and address, as far as is consistent with truth and well-regulated œconomy.

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WHEN we entertain a foreigner, we do not suppose that either our dishes will please his palate, or our dress and pale complexions will exactly correspond with his idea of elegance and beauty; but we naturally expect a well-bred person, or if possessed of natural politeness, will not show an aversion, or even express surprise, at what a stranger in any country should lay his account with.

YOUR observations, Charles, on the customs and manners of nations, I imagine will be rather confined; because there is nothing can be more absurd, than for a young fellow who goes to a place to improve in a particular language or profession, and who gets acquainted in a few families, to pretend to give his opinion of the general taste and manners of the people, when in reality he can know little more than a travelling

travelling pedlar. In fact, there is not one in a million who has money, time, and taste, to form a just knowledge of the politeness of a country : but this we all know, that human nature is human nature all over the world ; and that no person, in whatever station they are, can bear their country or themselves to be treated with contempt. After all, my friend, I would not have you to be an idle spectator. Lord Chesterfield advised his son to enquire into the laws and regulations of every capital he travelled through, the genius of the people, what manufactories there were, and whether they are most famed for commerce, literature, or their taste for the fine arts. Now, though I think it is not very probable that you will ever be a foreign ambassador, it is far from being impossible but a knowledge of this kind may be of importance to you ; and, at any rate, it always makes

a man of consequence to be able to talk on such affairs when they are the subject of conversation. I do not mean neither, that you should not write me or any of your friends such little occurrences as you think will amuse or divert us: I only wish you not to express any dislike to the customs of the good people who are doing all in their power to entertain you; or indeed to consider their fashions in any degree more absurd than our own. Besides, my dear, there are different classes of people in all countries who occasionally adopt little vagaries or entertainments peculiar to themselves, or even different families, which are by no means the established customs of the country: But wherever you are, amongst people of the highest rank, in a middle station, or if curiosity should lead you to the entertainment of the lowest, I hope you shall always consider

der it as a moral duty, and no ways inconsistent with your elegance of taste, to enter into the humour of the company, at least to give no offence, either by words or looks, amongst people making themselves innocently merry. Adieu.

LET.



LETTER XVIII.

YOU have now, my young friend, finished your education, and are left at an early period of life, in some respect, to think for yourself. May God grant you wisdom to direct your steps! It perhaps may be considered presumption in me to offer my advice; yet since I have acted to you in your younger years as a mother, I flatter myself you will not be displeased, but now weigh my sentiments in the scale of reason, and reject or adopt them as your own judgment shall direct. You go into the world with many advantages, which might reasonably be expected to ensure you success; yet, my dearest child (pardon the endearing epithet), you

must consider, that these advantages have proved the ruin of many a promising youth, who, with a less share of them, would have steered with diffidence, and of course reached to a height of happiness, which can never be attained without a proper degree of prudence, or in other words, common sense; which the fine gentlemen of this age generally consider as an old-fashioned and antiquated attendant. Common sense is a shining light, which our Creator has implanted in our nature; whereby, without the aid of education, we see our dependence on a Supreme Being, as also an inferior dependence on society and individuals. It teacheth us to consider, that our Maker assuredly must have placed us here for some end and design, and that that end must be to improve the talents bestowed on us, not only with a view to procure our own pleasure, but in general

ral in promoting peace and good order, love and harmony, as far as providence has put it in our power. It teacheth the rich, that their wealth is a blessing when obtained either by the right of succession, or by such means as if laid open can bear the scrutinizing eye of justice; and in spending, is laid out in providing, first, for those whom God and nature points out as their immediate concern, and extending their benevolence, as far as power and interest can reach, for the good of mankind in general, and for those more particularly connected with them by friendship, ties of gratitude, or from a thousand other causes of which cool and deliberate reason may approve.

COMMON sense will show the poor, that happiness is confined to no particular rank in life; and that, so far as they do their duty in the station where

Providence has placed them, they secure to themselves peace of mind, patience, and hope, with all their attendant virtues: whereas the accomplished youth, who despises this light, elated with his new-acquired liberty, and full of self consequence, determines to eat of the forbidden fruit, which folly represents as ready to drop from the tree of knowledge. He views the spreading branches with rapture, and, eager to lose no time, greedily devours, till, satiated with excess, his whole frame is debilitated, and his mind becomes the seat of indolence and remorse. His fine accomplishments, which cost him much labour to attain, and his parents much anxiety and expence, instead of being exercised for the good of mankind, very probably, by dint of interest, raises him to a blundering statesman, a shallow politician, a tedious lawyer, an ignorant physician, a weak general,

neral, or a voluptuous divine. And thus we see original sin handed down from generation to generation. Nor is it to be wondered at, when men of rank and uncommon ability, instead of exerting their influence in correcting the vice and follies of the age, only endeavours to refine them, recommending a distinction betwixt the follies and vices of a man of fashion and those adopted by the vulgar. With such advice does the instructions of the late Earl of Chesterfield abound; whose utmost ambition seems to have been, to instruct his son with all the zeal of an enthusiast in the polite art of dissimulation; and while he turns the wisdom of man into a farce, labours, with indefatigable pains, to teach him to rise by a ladder to honours that never could afford that satisfaction which arises from pursuing a good by means equally laudable with the end. His Lordship appears to have

been proud of being able to pry into the inmost recesses of the heart ; and while he encouraged the young gentleman to ascend gracefully the hill of ambition, and to abstain from such vices as would hurt his constitution, he instructs him in all the little mean arts of deceit. He informs him as a secret, that women are little better than idiots ; yet advises him to pay them outward adoration, the obtaining their favour being the only sure way to preferment. He instils into his young mind, that all mankind are ruled to a certain degree by their passions ; and that their particular passion for the fair makes it not only necessary to flatter with all the rhetoric which falsehood can invent, but frequently makes them slaves to the beings they despise. A fine account of the wisdom of man !

It is a degrading opinion, my friend, of our great Creator, to think that he

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has given us passions impossible to govern, or created women incapable of virtue; a being fond of praise and adulation, without either power or ambition to deserve it.—No! the Chesterfield system is contradictory and false. Whatever our Heavenly Father designs for us in a future state, it is a moral certainty, that we are intended here to promote the virtue and happiness of one another: and if that end is not defeated by improper education, bad example, carelessness, or presumption, a superiority with respect to the moral virtues would never be a point in dispute. The seeds of merit which God and nature have implanted in the male and female may differ; and were they equally cultivated, and weighed in a balance, I would make no doubt but the first would preponderate: but man, so far from making a proper use of his natural advantages—so far from cultivating

ting those virtues which tend to the general good—has adopted every vice to which his passions more or less lead him ; and while he pretends by precept to recommend religion and virtue, by practice proclaims war against common sense, and a thorough contempt for the plain and easy road to happiness, which lies so invitingly before him. Like children when left to themselves, who waddle in the mire, and strive to outdo one another in foolish and dangerous exploits, no better is the conduct and boasted wisdom of man. Far be it from me to say that there are not many exceptions, particularly in private life ; but as long as those who take the lead, who have power to create and support the laws of their country, proclaim war against truth and sincerity ; as long as their false wisdom tends by policy to obtain riches and honour, and to secure to themselves happiness
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by means which effectually destroys the end ; so long will the deluded multitude follow the example, and by a natural conclusion look on religion and virtue as mere bugbears to awe the ignorant, or to create disputes to engage their attention from unravelling the designs of their lords and masters. May God preserve you, my young friend, from making such a bad use of your education ! May that light which is common to mankind keep you in the right path, and your improvements render you a conspicuous example of moral rectitude ! Adieu.

LET



LETTER XIX.

A GAIN, my young friend, I take up the pen. You wish to know, if Lord Chesterfield had wrote more consistently than he did in favour of religion and virtue, if I do not think that the world would have remained as it is? No individual, my friend, can be expected to have great effect on the minds of mankind, who are too busily employed in folly and dissipation to pay attention to any thing which interferes with their imaginary pleasures: But I have not the least doubt, had his Lordship taken half the pains with his son, in pointing out to him the manly virtues of the soul, which are inconsistent with the smallest spark of deceit, but he would have succeeded much better than

than he did in making him a man of the world. A young person, without any natural defect to prevent the growth of his understanding, will improve with much less difficulty in virtue and good sense, than in the present contradictory system of education, which obliges him to speak a language foreign to his heart, and pretend to think and believe what he cannot comprehend. I wish not to enter too particularly into this subject; but I confess, that the different modes of religion, and tenets of belief, are so numerous, that it appears to me presumption to say which is the best. If any one of them is attended to with humility, and for the sacred purpose of purifying our hearts and rendering us useful members of society here, I humbly hope we shall be acceptable to our great Creator hereafter. Nothing appears to me more contradictory to common sense, and more prejudicial to religion,

ligion, than to insist, that our salvation depends on our believing what we do not thoroughly understand. Every person who is not mad, or borders upon idiotism, must believe in a Supreme Power who governs the universe: but it is impossible for me to conceive that we shall be made accountable for any defect in our intellectual powers, which may either prevent us from an implicit belief in sacred truths, or make us too credulous in believing any absurdity. Belief appears to me to be no farther necessary than as an incitement to virtue; which, if properly cultivated in young minds, would flourish, were there no other inducement than its natural consequences attending the present life. God Almighty came into the world, not to call the righteous but sinners unto repentance; and as belief is a thing entirely independent on ourselves reason informs me, that it must be

be by a proper use of our free-will, by an active obedience, by keeping a strict guard on our passions, by acts of kindness to our fellow-creatures, and by forbearing to pry too deeply into mysteries which we find our reason insufficient for, that can lead us to form the expectation of being approved of by a wise and good God. We can never expect a soul to be admitted into those heavenly mansions, who, in this state of trial, has perverted his reason, and made it subservient, not to mention the vilest purposes, but in general and moderately speaking to the most ridiculous whims that can be conceived. However we may hope that a merciful God will not consign us to everlasting punishment, it is surely inconsistent with his power and justice to believe, that a selfish, wrangling, deceitful, or vicious spirit, of whatever nature, will be admitted into the regions of happiness.

ness allotted for those who have attended to the light of Reason for the good of mankind, and walked with cheerful submission and humility before their God. Look around to the general conduct of man, is it not calculated to create distrust, and involve one another in difficulty, which a whole lifetime cannot unravel? The court, which ought to be a pattern of virtue, whose members should consist of men of sound understanding and undoubted veracity, on the contrary outdo one another in political falsehood; and while they pretend, and perhaps have, a kind of imaginary love to their country, are setting their inferiors an example, which destroys, as far as possible, the belief of a Supreme Being, and engages a whole nation in folly and madness. It is the governors and leaders of the nation who have it in their power to effect a general reformation; not even
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Majesty, unless supported by his ministers, could bring about so essential a change: nor it does it appear that it could be done by force, far less by any indirect or deceitful means.

MANKIND are, comparatively speaking, emerged from the ignorance and barbarism of former ages; yet they are still so habituated by custom to plan out schemes to destroy one another, and to build their consequence on such absurdities, that I am afraid we must look forward to future ages before we can expect them to be thoroughly humanized. Indeed I have little doubt, but posterity will consider this age with as much astonishment at the effect of our wisdom, as we do to our ancestors who sat in judgment against the poor old women for witchcraft. I write you, my dear friend, my sentiments freely. How far I am right I pretend not to

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say;

say ; but as long as we consult our reason, and act according to its dictates, it appears to me to be a clear and a shining light, to lead us safe through this transitory life, and gives us a rational expectation of happiness in the world to come. Adieu.

LET-

LETTER XX.

YOU agree in thinking there is little hopes of a general reformation, if it depends on ministers of state: But if they were so disposed, you ask me (I am afraid a little ironically), what alteration I would wish to be made in the laws and government of our country, that I think would effect a general reformation? that as few of the multitude know any thing of courtiers, you think it cannot be supposed that they can be either made better or worse by their example.

I confess it is presumption in me to answer the question, or indeed to form a judgment of what I have had little or

no opportunity to examine. It is very true, I write as is alleged women generally speak, without knowing much of their subject; and I am sensible a superficial knowledge attained either by conversation or books, often leads a person to form a very erroneous opinion. I am so much aware of this, that I often think myself a mere sceptic; at the same time I cannot help forming a kind of ideal judgment of a cause from the effect. And so high an opinion have I of human understanding, and particularly of the strength of mind, resolution, and activity of you Lords of the creation, that I cannot help thinking, that those who are more particularly distinguished with regard to ability and situation, if their minds had not got a wrong bent, would, with much less difficulty than they carry on their present intricate and (as I imagine) irrational plans, unite the nation
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in bonds of affection, and make a whole people happy.

To give you my plain and simple plan, by way of amusement, I would, in the first place, in the language of the country, have in writing a clear and distinct code of laws of our own, neither subject to quirks nor quibbles. I would have no cause, under pretence of being intricate, exceed a reasonable time specified from being determined. No pleadings, the clients cases to be drawn out by agents appointed by the judges, and paid by the party in whose favour the cause is decided, according to their circumstances and the value of the point in question. I would have no counsellors at law, alias advocates, who, after sacrificing their youth in turning over musty folios, and stuffing their heads with the laws of nations, exert their eloquence with the same degree
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of ardour for or against justice, according as they are retained. All matters which might occur not clearly subjected to the law, to be decided by arbitration, either by the judges themselves, or persons chosen by them unconnected with the parties. For how is it possible that matters of right can ever be properly considered by the judges, when men are fee'd whose business and interest it is to lengthen the dispute, and to render what would otherwise be plain and simple intricate and perplexing? With respect to criminal causes, which were we under a well-regulated police I am persuaded would seldom occur, instead of beheading, hanging, scourging, or any inhuman punishment, there should be villages properly walled in, where, according to the crimes, for a more or less time the criminals should be confined, with superintendents and guards set over them, to keep them

them employed at such work or business as they are fit for. A murderer should be confined for life. Instead of feeding the poor creatures with bread and water, or confining them to a loathsome prison, they should have clean and well-aired accommodation, good comfortable victuals, and their apparel a decent uniform. I would by no means have their labour hard or distressing, but, on the contrary, show them by kind and tender usage, that we take no delight in punishing, but only so far as it is necessary to prevent their hurting society; and that we wish to do all in our power to bring them to a sense of their duty to God, their neighbour, and themselves. The present mode of punishment is so inhuman, so inconsistent with the Christian doctrine, that I have often wondered that men were not ashamed to enact laws so contradictory to the tenets of their belief; or at least

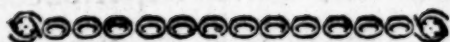
least if they are not contradictory, they outdo every act of cruelty which the most abandoned criminal could commit. For if we believe that these poor creatures, either on account of their actual transgressions or want of faith, are by their Maker to be condemned to everlasting misery, what must we think of the judges who can sit down coolly, and limit the time to weeks or days that these poor unhappy wretches are to work out their salvation? fellow mortals who, by proper means, might recover the light of reason, and atone for their sins, not only by a sincere repentance, but by a positive and exemplary proof of their virtue.

It may be alleged, that a village filled with criminals would be impossible to manage; they would set fire to the houses, knock down the guards, scale the walls, and do a world of mischief.

chief. No such thing, were they treated with lenity. The vices of mankind seldom rise to an unmanageable height, unless the passions are raised by insult or intemperance: therefore all spiritous liquors should be prohibited from entering the village. There should be governors appointed, men who have given proofs of their solidity, good sense, and dignity of character, to command as in a garrison; occasionally to converse with the prisoners, and to redress their grievances if any occur from the neglect or insolence of under officers. I believe sincerely there are few persons so abandoned, who by kindness, good usage, and being restrained for a time from their bad habits, might not be reclaimed. If they are not, I think they ought to be considered as deprived of their reason, or, what is equally the same, nay indeed worse, as persons who labour under some dread-

dreadful defect which prevents their exercising it to any good purpose, but on the contrary prompts them to mischief: therefore if thrice returned to the village for vile or unjust practices, they ought to be under restraint for life. My observations may perhaps be considered both romantic and ridiculous, my schemes impracticable, mankind may be more ungovernable than I imagine: Be this as it may, you shall have my thoughts as they occur. Adieu.

L E T.



L E T T E R X X I.

HOW am I to dispose of the counsellors at law, to whom you think I have an aversion? You are mistaken, my friend, it is only at the profession: I blame them not as individuals. It is very natural for young persons to choose those professions which are most respectable in the age and country they live in; for though it is said that custom is the law of fools, yet we see daily the wisest people conform to it. We cannot therefore be surprised that young men of lively imaginations, and I may add a laudable ambition, should pursue the tract of their seniors, when both riches and fame are held up as the objects of their

pursuit. But what astonishes me is, that men who have experienced not only the labour and fatigue, but the disagreeable consciousness of speaking and acting contrary to their judgment, do not join in overturning every absurd system which cannot admit the approbation of reason, and establish such as will stand the test with respect to real utility, or at least may not be hurtful either to society or individuals. Is it not very extraordinary, that men should harass themselves in promoting mystery and confusion, when they might be so much better and more agreeably employed in studying and practising the fine arts? In studying agriculture, commerce, or even the mechanical arts, than professions which, instead of being agreeable from any other inducement than custom and fashion, are not only a drudgery, but if rightly considered, are in fact inconsistent

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ent with truth, justice, and equity. What reason have we to regret, that many of the finest men in the kingdom are so much engaged in a multiplicity of business, that they have not leisure to improve the social and friendly affections of the heart?. It is owing to this unnecessary bustle of business, that so many women (such as Lord Chesterfield considers the whole sex), disgusted with the inattention of their husbands, to forget their wrongs are led into extravagance and dissipation, and at last fall a sacrifice to their passions; which being once unguarded by Prudence, they have no power to controul. But this by no means proves that women in general are such as his Lordship describes; on the contrary, there seems to be a great presumption, that the failings of the weakest originate from the folly, not to say the wickedness, of men. Love, the most amiable

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and gentle of all the passions, is made the pretence ; but the apology is false. It cannot be love, where one party can form a wish to injure the other : and that man who fails in respect to a virtuous woman, gives a positive proof of a bad heart, incapable of love, and a Chesterfield opinion of her weakness. Such men may glory in their wisdom, may boast of superiority over their fair partners ; but believe me, my young friend, they can never be wise who forfeit the affection and esteem of their wives by want of attention ; and still less so who set an example to others to cheat them of the virtue of their wives and daughters, and by an indulgence of unlawful pleasures put themselves on a level with the brute creation. Were men to act upon a rational principle, love and matrimony would go hand in hand : parents would, both by precept and example, cultivate those virtues in their

their children, which would impress them with a thorough sense of their interest in making good husbands and wives: pride, envy, extravagance, and dissipation, with all the train of false pleasures which destroy the happiness of mankind, would give way to such as are solid and satisfactory: young people would look up to their parents with that love and respect which a regular and uniform good conduct naturally inspire; and from imitating their virtues, would enjoy that cheerful gaiety which is the constant attendant of health and innocence. In the present age, people in a middle station, with perhaps a genteel income but a small capital, wish ardently to have their daughters disposed of in marriage. Having little or no fortune to give them, they are afraid that Miss, accustomed to the finery of a woman of fashion, accustomed to attend all the public places

of resort, accustomed to the genteel œconomy of her father's table, and perhaps to all that consequence which youth and beauty generally inspires; will ill brook being left in a state of dependence, or perhaps to live on the scanty interest of a few hundreds, which in her parents lifetime would scarcely defray the expence of her chair-hire; and, what is worse than all, the dreadful appellation of Old Maid! Yet, alas! it must be so; for, pray, where are these fine ladies to get husbands? Perhaps one in fifty may have the good fortune to be married to a man of sense, honour, and principle: one in twenty retains her consequence in the holy bands of matrimony with an old rake; who having a Chesterfield opinion of the sex, is, through suspicion, constant as her shadow: two in ten are married to men of genteel professions; who, being unfortunately engaged in business and
private

private pleasure, have not a leisure moment (except in company) to observe either the merit or demerit of their wives and children. Perhaps I may be wrong in my calculation: but how is it possible that these wise people can expect their daughters to get husbands, when there is nothing they are generally more afraid of than their sons marrying too early. A rising family and contracted circumstances are considered inevitable ruin; and so it must be in a state of luxury and extravagance: but if parents were to show a proper example by a rational conduct, were they to study their childrens real happiness, and if they wish their sons to enjoy the advantages of a clear head, a cultivated understanding, and a good heart, it would be encouraging them to an early choice of a companion for life, whose good sense and amiable disposition would animate
their

their endeavours in every laudable pursuit. So far from a young family preventing a man from rising (bad as the world is), there is no character more respectable than the head of a well-regulated family; and when the private virtues are joined by genius, activity, and a laudable ambition, such a man will ever find friends to promote his interest and secure him success. Far otherwise is the case with those who, like fish out of the water in the company of virtuous women, divide their time betwixt business badly arranged, and the company of lewd and dissolute companions; looking with contempt on the necessary attention to relations, which naturally flows from minds uncorrupted; and from a foolish ambition of being men of consequence, which they think they obtain by affecting mystery in all their transactions, lose the affections of their friends, and
deprives

deprive themselves of that pure and unallayed happiness which spring from domestic and social virtues. Inclosed I send you a copy of a letter of an old date from a young gentleman to his friend; the sentiments of which I hope you'll approve. On looking over some papers it fell into my hand; and I could not help thinking it *à propos* to my present subject. Adieu.

LET-

L E T T E R XXII.

[Inclosed in the preceding.]

I was so confoundedly out of humour, George, on reading your last epistle, that I protest for some hours I resolved to renounce you for ever. Could I ever imagine that you would sit down deliberately, and declaim against the laws of your country? that you would coolly tell me, that reason and inclination led you to despise them; and that you have the example of the greatest and wisest men of the kingdom to support your opinion? Matrimony, particularly, you affirm to be the most ridiculous and absurd institution that ever was imposed on reasonable creatures. To be tied to one woman for life! Heavens!

Heavens! what man of spirit would be subjected to such confinement? A most pathetic exclamation. To arms, George, and rouse all the bucks and bloods in the nation to abolish so monstrous a custom. The senators, the judges, you quote so worthy of imitation, will undoubtedly join their precept to example. The high and the low, the rich and the poor, will rise in the cause of liberty. Liberty and old England! You will have Wilks and all his party; Junius will break forth from a cloud, and boldly thunder out a revolution of government.

GRACIOUS Heaven! what turbulent creatures are men? Shall we destroy the gentle affections of the heart, and substitute in their place loose desire, and all the ignoble passions which lead us to roam about like vultures seeking whom we may devour? My heart shudders

shudders at the thought. Consider, I beseech you, my friend, and you will see plainly, that the established laws of your country, however they may be perverted, or in some points might be amended, in general they are founded on reason and justice; and so far as we pay them a due regard, we walk in a straight and flowery path: whereas, on the contrary, we no sooner transgress them, than we generally inflict our own punishment. Reason tells us, that to be a slave to our passions is the worst of slavery; and I firmly believe, that that man who has no joy in the possession or prospect of having an amiable woman for his companion for life, will ever be a stranger to the most refined of all human pleasures.

You describe the charms of your Roxana with all the warmth of a heated imagination. You suppose, that were

I to see her, I must in consequence envy your happiness. You are egregiously mistaken. Were she fairer than the fairest of her sex, I'd pity you. Believe me, George, I'd rather have the heart of a virtuous woman, than the command of a whole seraglio of beauties. But, my friend, I should be glad to know how you came by this same Roxana. In the mean time, allow me to suppose her a young creature deserving of a better fate; bred up in a station of life, where, without presumption, she might have looked for such a one as you for a husband. Your first address, made with all the art, with all the tender eloquence of a respectful lover, alas! she gives up her heart, unsuspecting of your base design. Pardon me, George, for this supposition; I mean it only to show you, that were this the case, not even matrimony itself could atone for the injury you have

done her. I can imagine no creature on earth more unhappy than a woman who is subjected to contempt by the man she loves. Who could see the mistress of his heart in such humiliating circumstances, supplicating for the matrimonial chain to patch up a broken reputation? And should she prevail, what is the consequence? She looks on her husband as her lord and master, who reminds her that he has conferred upon her an honour which she had no right to expect. Fearful of offending, she becomes a timid, spiritless soul all the days of her life. Her relations, perhaps, might thank you for your unexpected generosity; and by their secret admonitions, let her know how much they dread her future conduct. Observe the whisper when she appears in public!—Who could be easy while his wife was subjected to such insults, and very probably by people in every respect

respect her inferiors. From her children, when they grow up, she wishes to conceal her shame; while she dreads continually their being informed of her weakness. In this situation, she is afraid to advise what conscious innocence would dictate. My heart sympathises with a woman under such mortifying circumstances. But I wander from the subject of your epistle: You are determined, you say, never to marry. But give me leave to tell you, when once you allow your passions to get the better of your reason, you know not where you may end. The situation I have now described, bad as it is, must be Paradise, in comparison to that of which you are in danger. Is your Roxana (which is most probable) a giddy, thoughtless creature, full of her own charms, her mind the seat of folly and levity? She looks on you as a slave to her pleasures; she knows her power,

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and will use it till your heart ache. A woman of her kind, being incapable of any serious attachment, if she has cunning, which generally accompanies a weak understanding, can turn a man infatuated by passion whithersoever she pleases. Talk not of sense or reason; for depend upon it, if you find her necessary to your happiness, and matrimony should once enter her head, she will soon make you rattle the chains with a vengeance. But even were this not the case, while she looks on her reign as uncertain and precarious, it is her interest to make all she can. And how many have been ruined by extravagant mistresses, I leave you to judge.

THAT marriage is an absurd institution in itself, is a ridiculous assertion. A moment's consideration will satisfy any reasonable being, that were we to live in common, we should soon degenerate

nerate into creatures the most wretched that can be conceived. All right to succession must necessarily cease, and sloth and indolence be the undoubted consequence. That men in general have rendered the marriage state contemptible, is but too true : and indeed I have often wondered that there are so few elopements of wives from their husbands as there really are. It must certainly be owing to the women having a great deal more patience than we have, and a much stronger attachment to their families.

LET us look a little beyond the honey-moon to a couple in the middle station of life : Observe the husband with thoughtful looks traversing the room. His wife, with anxious solicitude, begs to know if any thing has made him uneasy. With fullen silence he walks on till the question is repeat-

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ed.

ed.—Uneasy, Madam! No.—I wonder what you women are fit for: 'tis past four o'clock, and no appearance of dinner.—Why, my dear, your time of coming home of late has been so uncertain; but it will be here presently.—The dinner appears; down they sit. The soup is as salt as pickle.—Here, John, take away the plate.—The beef is over-done.—Good God! what have you got in the pudding? it tastes of ——. *. Here, take it away. The poor woman, unable to eat a morsel, with great difficulty contains herself till the servants withdraw; then gives full vent to her tears. The husband upbraids her.—Am not I, Madam, to have leave to complain in my own house?—Why, the cook.—Damn the cook. If she does not please you, why

* The dinner was perfectly well dressed, only the gentleman had dined with his mistress before he came home.

Why don't you turn her off?—So I would, but I see you are resolved.—You see! Come, come, Madam, I give peace. I therefore desire you will give me no more of these airs. I am determined.—And away stalks the early husband.

Good God! how insolently cruel is that man who could thus use a woman? A woman perhaps susceptible of all the gentle feelings of the soul! Tears can only afford her relief. Is this matrimony? Would to God that I had remained single, been a slave to all the world, rather than to the man I love! Repeated scenes of this kind at last create indifference, if not disgust. And is it to be wondered at?

But here let us view another pair, where the husband sits yawning in one elbow-chair and his spouse in another,
yawn

yawn after yawn!—What is become of Fanny Flirt? She has not been here this age.—Why, she was here but yesterday.—She is a charming girl, by Gad! I wish your Ladyship had half her spirit.—Heigh ho! I once had spirit enough, Sir Harry.—So you had, but matrimony has spoiled you. Send for Fanny, she'll divert us.—She may divert you, Sir Harry; I cannot say her company was ever very agreeable to me.—That is because she pleases your husband. You are not jealous, are you?—You seem to wish I should.—Not I, faith. Of all things on earth, I should hate a jealous wife.—Then it seems if I am so, I must endeavour to conceal it.—Certainly. How peevish you are.

Enter Fanny.] Ha ha ha! a most delightful picture of matrimony. I vow, Sir Harry, your face is as long as my arm.

arm. And your Ladyship, of all the world, you put me in mind of —— let me see now. I'll lay my life, you wretch, you have been giving my Lady a matrimonial lecture.—You are mistaken, my angel, (seating himself by her); we were talking of you.—Of me! O hush! what were you saying about me?—Only drawing comparisons, my dear. You may guess to whose advantage, by her Ladyship's bad humour.

Now you fib, you odd creature. Lady M——, will you give me leave to beat him?

I believe I may trust him in your hands without any hazard of your breaking an arm.—Ay, the monster is perfect—I forget the strong man's name that begins with an H. O Lord,
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O Lord! Lady M——, I swear he'll squeeze me to death.

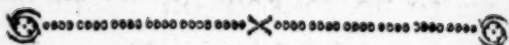
Now, George, let any of us suppose ourselves in the place of this injured Lady. Injured I swear she is, if she is capable of feeling, and has any affection for her husband: yet this is but mere pastime; and a woman who would pretend to complain of such a behaviour would be only laughed at. Away with the false opinion of a misjudging world! Let reason be the guide of all my actions; the doing as I would be done by, the golden rule wherewith I may square my conduct through life. As I have a high opinion of the female sex, I expect to find a partner perfectly agreeable to my taste. 'Tis true, I am none of those who admire every one in petticoats; neither am I to be caught by a languishing eye or a delicate complexion: my love must be founded on esteem,

esteem, my esteem on a solid understanding, an even temper, and a good heart. In the woman of my choice, I shall expect an agreeable companion, a sincere friend, and a tender wife. And may Heaven punish me severely, if I lose these virtues by ill usage, indifference, or neglect. Before I enter into the marriage-state, the Lady shall be made acquainted with my circumstances. When the knot is tied, a plan shall be consulted betwixt us how to appear genteel without extravagance, and generous without prodigality. As I shall never feel any pleasure but what my wife shall partake, neither shall I, when uneasy, conceal from her the cause. Her joy shall encrease my happiness, her sympathy lessen my cares. I can have no idea of two persons, whose interests are one, who have no dark and secret purposes preying on their minds, ever being at a loss for
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conversation : on the contrary, I am fully persuaded, the hours I should pass with my wife will be the most agreeable of my life. When I am at home if she loves me, of course she will be free and disengaged. The preparing of a pudding (I hope), or the attendance of the poultry, shall not rob me of her company. I can afford to keep servants; and I expect my wife shall have understanding to know if they do her justice, without engaging in the practice of cookery, or any other servile employment. From such general rules, which inclination and interest will lead me to observe, I shall have more dependence on the honour of my wife, than if she were strictly guarded by the most rigid duenna in Spain.

I look upon it, George, to be very much the interest of a nation to promote matrimony as much as possible,

and likewise to give the women a higher idea of themselves, than to think they are to be looked on as necessary evils or fools of fashion. From domestic happiness, I aver, springs public tranquillity. That man who enjoys peace and contentment in his own family, will seldom or ever go abroad to stir up sedition and strife. But I have drawn out this epistle to so unconscionable a length, that I doubt you will not give it the attention I could wish. Adieu.



LETTER XXIII.

YOU wish to know a little more of my plan of government ; yet you tell me, that what I have already given is impracticable. Why then, my friend, would you expose me to criticism, when you know that I have resolved to publish my letters, consequently must come under the inspection of those who will be still less disposed to be partial than you are ? However, to confess the truth, although I cannot make myself altogether easy with respect to this point, yet as I am perfectly satisfied with my good intention,

tion, I think I must venture; at the same time that I consider the chance of its having any good effect in much the same light as I should of getting twenty thousand with a single chance in the lottery; the bare possibility makes me run the hazard: and probably the same folly which makes a poor wretch throw away his all at a venture, makes me hazard my literary fame with the like degree of fear, hope, and indifference. Let those who have much to lose hoard their treasure. I send my little into the world as the drop of water in the fable (into the sea); and who knows, though it make no visible change for the present, but time may ripen it into a pearl. To go on therefore with my plan—There should no person monopolize any branch of trade. The managers of a city should be empowered to place persons of different

professions, business, or trade, properly qualified, at proper distances; so that in place of a crowd of people, from mere whim, bestowing their favour upon one, when perhaps fifty of equal, if not superior, merit are half starving, there would be very near an equal distribution; and each individual, by the age of forty, enabled to give up business, and not only to live comfortably on what they had made, but to have sufficient to place their children according as their genius, taste, or inclination should lead them. I imagine you'll be astonished at this proposal.—Would I have a man of forty, in the prime of life, give up business, when he has only newly acquired solidity to improve it? Yes, my friend, from men of this age I would have chosen judges and directors; who being free of the care and anxiety attending the pursuit
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of gain, would be able to judge clearly, and distribute justice with impartiality; who would acquire honour as they advance in years, according to the good they do to their country and friends, without fee or pecuniary reward. By this regulation, the number in every profession, &c. would be greatly lessened; but the quick succession would probably make up for it. A son or daughter, if properly qualified, should succeed the parents in preference to any other. By this method there would indeed be no overgrown fortunes; mankind would be more on an equality than they are at present. The epidemical distemper of the mind, which has spread its influence throughout the whole habitable globe, making every individual strive to outvie each other in folly and extravagance, creating indifference, if not dislike, into

the hearts of the multitude towards their kindred, their country, and even causing them to be regardless of their own happiness, often preferring the fleeting joys of an hour to a safe conscience, and in general preferring a show of happiness to the substance; this delirium would soon subside, and mankind would then strive to vie with one another in acts of kindness and social intercourse with all around them.

WITH respect to the clergy, I would have them on a very different footing than they are at present; and instead of large churches, which can contain so many thousands, and are so often ill attended as to make the few who go in winter almost starved to death, I would not have a clergyman to have the charge of more than thirty families; and these to be selected so, as to make a right
pro-

proportion of the high and the low, the rich and the poor; though indeed, literally speaking, there should not be any poor according to my plan; there should be neither poor-houses, hospitals, nor infirmaries. The church or apartment for each little congregation should be small, neat, comfortable, and commodious; all the seats to front the minister; each person to sit as they come, giving place only to the aged or infirm, who should be seated near a good fire, that would spread its influence through the whole apartment. After the clergyman having delivered a discourse, which should not exceed a quarter of an hour, and the congregation joined in praise and thanksgiving, the parson having previously informed his congregation, that he, as their director and guide, expected to be informed of their grie-

grievances, to be able to comfort, advise, or assist them, it should be customary for those under any difficulty to deliver, or cause deliver, either verbally or written, an account of the cause of their uneasiness; which having done, they should retire, and the clergyman, with the heads of the families, should then enter into conversation, and consult with one another the best method to relieve them, according to the nature of the distress. All disputes of any consequence betwixt husbands and wives, parents and children, masters and servants, that could not be amicably settled at home during the week, should be on Sunday laid open to the minister and congregation, to be adjusted by them as arbiters; and if not agreed to by the parties, to be taken into further consideration, and agents employed to represent the cause to the judges,

judges, that they may determine in what way the aggressor is to be treated; while the injured party should be particularly considered as under the protection of the congregation. Were this custom followed, there would few disputes arise to any height; there would be no hardships imposed on inferiors, and few servants would dare to be insolent. All ranks would become more civilized; natural complacency, if properly nourished, would grow with our reason, and render the manners of almost every individual such as would insure the general happiness. Whereas the present mode is to destroy every natural affection that tends to humanize the soul. The infant, so soon as it begins to notice, is taught to beat the child who presumes to blow his whistle. As he advances to childhood, he usurps the government from his foolish leaders;

ers ; and before he arrives at manhood, thinks of them, and perhaps even dares to treat them, with contempt. That this is often the case is certain: nor is it confined to those children whose parents are too fond to contradict them ; the parent who whips his son for having told a lie, and perhaps is in the daily custom of telling in his son's presence what he considers convenient and harmless falsehood, need never expect the child to consider the distinction. Indeed if the child were capable to argue, he might very naturally say, Is there any more harm, Sir, in my telling you I was walking with Mr B— when I was with Mr C—, than your desiring John to say you are abroad when you are sitting at home, especially when I know that my being with Mr B— would give you pleasure, and that you would be very angry if I had told you
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he truth? The father, in return to his, might probably answer, You are a boy, firrah, and must do as you are desired; when you grow a man, you'll know the distinction betwixt a lie and words which are only to convey a doubtful meaning. Mr B— is the son of a gentleman, C— is a blackguard; and remember, young gentleman, if you keep company with C—, or if I find you out in telling me a falsehood, you shall be whipt unmercifully. Away goes young master, muttering as he goes, I don't care, I shall keep company with whom I please; I shan't be so cowardly to give up C— for fear of a whipping.

ALTHOUGH children do not argue, they generally act in this manner. If parents were to act a rational part, and set a proper example before their children,

dren, treating them with kindness, never seeming to command unless in case of necessity, which would seldom or ever occur, they would soon find themselves not only readily obeyed but they would fix the esteem and affection of their young minds, which neither time nor distance would have power to conquer. Rousseau says we should never reason with children; but I must beg leave to differ with him. Children very early understand reason if delivered in a plain and simple manner; and although when out of sight they may be led aside by the love of play, or even bad example, to forget their instructions; yet in general, as they will enjoy much more pleasure in pleasing the parent or guardian, whom they love, than they could in any act of disobedience, they will, as their reason strengthens, soon find fortitude

to withstand a temptation, which is attended with conscious shame and fear of displeasing a person, who they are soon capable of seeing has both their pleasure and interest at heart. But more of this subject in my next. For the present adieu.

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LETTER XXIV.

ACCORDING to my promise I go on with the former subject.

PARENTS generally think to convince their children that they are wiser than themselves, merely from telling them so, and from letting them feel the weight of their dependence: but they deceive themselves. Though they have not acquired sufficient power of reasoning, they very soon know the difference betwixt a reasonable request and an arbitrary command; they will obey the one without almost having any inclination

tion to do otherwise: whereas their little passions are awakened by the other; which generally plants the root of contradiction in their young minds, and sets their invention to work in counteracting the designs of their tyrannical commanders. Nor need this to be wondered at, when you may meet with many parents who will tell you, (perhaps not in presence of their own children, but in common conversation in the presence of their servants), that they would not wish their sons to be obedient; that a boy of spirit should do all the mischief he can; and he that minds his book, and does as he is bid, will turn out a book-worm or a fool. And certainly it is the case, according to the mode of the present age; falsehood, art, and stratagem, being entirely necessary to make a man of the world.

If you therefore wish your son to be such, you must early whet his passions, teach him to usurp authority, laugh reason into ridicule, and plume himself on what he obtains either by strength or stratagem. While a boy, he looks down on the timid soul who dares not do any thing without the consent of Papa; and as he advances to manhood, with contempt on those who take reason for their counsellor. And pray what is the consequence? Why, that mankind must remain as they are; tyrannical, inconsistent, foolish beings; aiming at pleasure by means which not only destroys private happiness, but sets the whole world at variance with one another; handing down our follies, our vices, and our crimes, from generation to generation.

Would to Heaven, that those who
fit

fit at the helm, who are distinguished by their clear discernment, quick apprehension, and accurate judgment, instead of endeavouring to lead us safe through a maze of difficulties, would stand forth and exert their eloquence in showing us a plain, easy method how to avoid them.

I CAN only with all humility observe, that it appears to me, in the first place, the putting, in a clear and distinct point of view, not only the folly and meanness of every kind of falsehood, but showing it in its true colours as the foundation of every vice and the prompter of every crime. It may be observed, that many able authors have wrote on this; and that it is also a subject on which our clergymen daily expatiate. But to what purpose, when the practice contradicts the precept? for how

few are they who keep strictly to the truth? It therefore requires all the zeal and grace of a Roman orator, to convince the people of the folly and poisonous effect of every customary falsehood, which are at present so established as to pass current without lessening us in the opinion even of the most virtuous. And, secondly, to prove, that without we can extinguish, by proper laws and regulations, political, insignificant, and every other branch of falsehood, we can never expect to see that universal happiness which would result from a thorough dependence on one another. Who would shut their ears to a tale of woe, were they certain it was truly represented? Who would dare to injure their neighbour, if they had no way to screen themselves under a falsehood?

BUT

BUT I think I hear you say, I might well propose instantaneously to level mountains as to bring about a general reformation;—that mankind having naturally a propensity to both good and evil, we can expect nothing but a kind of zig-zag work from the best.

I CONFESS I am not quite so clear about this doctrine; at the same time I grant you, in the present state of affairs, a propensity to good requires the warm breath of natural affection to glow upon the bud of reason to bring it forward; and though hard labour is unnecessary, it requires unremitting attention to bring it to such a standard as to make it proof against the blasts of evil which blow from every point of the compass: whereas a propensity to evil needs neither care nor attention. It is watered by the fountain of folly; which

which flows in so many artificial springs and whimsical cascades, that young people, left to the freedom of their own will, or tired of confinement, break loose before reason is sufficiently strong to conduct them, and run about, first tasting, then drinking, so much of this intoxicating liquid, that it is only now and then you can catch them in their sober senses.

WERE all who drink of this pernicious liquor to be affected with the same malady, there would be a greater probability of effecting a cure; but it is astonishing the various characters these mad people represent; some being mad with ambition, some with pride, some with hypocrisy; some are forming falsehoods, and some gaping with astonishment; some are mad with extravagance; some by intemperance forming
dis-

seases for themselves and posterity ;
some are sowing the seeds of dissention ;
some quarrelling, some fighting ; and
often you will meet with a complicated
character, in which a thousand absur-
dities appear occasionally. How then
is it possible, you'll say, to make mad-
ness and reason agree ? How can I
suppose that the whole world will ab-
stain from drinking, or at least sipping,
at the fountain of folly, so as to keep
free of those vices and crimes which
not only are common, but are recorded
in history as the glorious actions of our
ancestors ? Often have I wondered at
the admiration they excite ; and thought
it would be far better could we drink
of the water of Lethe, and forget there
were ever such beings existing.

I AM indeed afraid there is little pro-
bability

bability of an universal reformation; at the same time I am persuaded, that the timely zeal and eloquence of a few could convince a multitude. It is not by arbitrary power, by mobs, or war, that such a point could be gained: but, as I observed before, were these gentlemen who sit at the helm to exert their oratory in favour of our common interest by the plain and simple language of good sense, we might expect, if not a general reformation, at least a very great amendment, in our minds and morals. Could they by their eloquence convince mankind, that every obstruction to present happiness would be removed by a constant adherence to truth; could they convince them of its importance both here and hereafter; they would soon gain the general assent to have it established by proper regulations and laws; laws strictly observed,

not

rigidly severe. This the wisdom
man could surely effect, were they
se enough to understand its import-
ce. Adieu.

THE END.

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My friend, to find
you are an advocate for such
hoods, as you say are not only
but are often the means of
and sometimes
real advantage.

But likewise are of the opinion
to give up the common
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LETTER XXV.

I AM sorry, my friend, to find that you are an advocate for such falsehoods, as you say are not only harmless but are often the means of preventing uneasiness, and sometimes even real misfortune.

You likewise are of the opinion, that were we to give up the complimentary falsehoods which you think are so agreeable in conversation, we would soon degenerate into mere rustics. As a trifling instance of the first, you ask me, If on calling on you at your lodgings

gings, your servant, instead of saying you was not at home, should tell me that he had orders not to admit any company, is it not probable that the following dialogue would ensue?

DON'T you think, John, that your master will make me an exception? Pray go, and let him know that I wish to see him.

MY master, Madam, gave me positive orders, and I dare not trouble him at present.

I suppose he has got company?

YES, Madam.

ARE they any of my acquaintance?

I can't tell; I believe not.

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PRAY who are they?

I beg your pardon, Madam; but I imagine my master would not be pleased were I to inform you.

Would not my curiosity, you say, on this be immediately raised, so as to endeavour to persuade, or perhaps bribe, the servant to inform me? and if I could not prevail, would not I go away dissatisfied and uneasy, supposing things not at all to your advantage, and perhaps very far from the truth?—whereas by your servant telling me a simple falsehood, that you was not at home, all this would be prevented. Or supposing that I may have less curiosity than the rest of my sex, would not nineteen out of twenty, mothers, sisters, or aunts, have acted as above?

WHY

WHY, really, my young friend, I cannot answer all this positively; but if I know myself, I think I should have gone away without feeling the least uneasiness, if not at first, immediately on your servant saying he had got positive orders not to trouble you; whereas by his saying you was not at home, I very probably might propose to wait a little till I should see if you came in; or if upon being told another falsehood, that you would not be at home till late, it is likely I might walk in to write you a note, or to rest myself if I was fatigued. So that without the least curiosity to pry into a secret, I, or any mother, aunt, or sister, in the like case, might be led in to form the disagreeable conjectures you mention, or to find out the secret which you wished so much to conceal.

As to your supposition, that I would endeavour to persuade or bribe a servant to tell his master's secret, that I am positively certain I never would do. To procure what you take in your heads to be a public good, by falsehood, bribery, or any other unfair means (if it cannot be otherwise obtained), is one of the fine political maxims adhered to by men of the world. I firmly believe there never can be a durable advantage gained that is not obtained by honest and fair means: and to stoop so low for a little trifling advantage, or to satisfy a silly curiosity, must always be liable to inconveniences, which a person of honour ought to be ashamed to be drawn into. Believe me, there is not one of the insignificant falsehoods to which we are so much accustomed (and which with all the ease in the world could be avoided), that can be
any

any advantage whatsoever to a person of honour. And for mere whim, to give a sanction to rogues by imitating the meanest of their vices, appears to be the most unaccountable folly that can be conceived.

Is it not excusable, you'll perhaps ask me next, for a poor fellow, ashamed to see his creditor, to desire he may be denied, rather than be put to the blush, or perhaps roughly treated, when it is not in his power to pay him?

THE poor man who admits his creditors, and honestly tells his situation, has a far better chance of being treated with lenity, than he who conceals himself, or promises from time to time to pay what he knows he has no power to perform. But were matters conduc-

ted according to my plan, not a single person would have the least occasion to be in a distress of the kind. Every one capable of earning a livelihood would be put in a way of doing it according to their station or particular genius; those who are incapable, would be under the protection of their kindred, or society to which they belong. The managers or superintendents of each community should be empowered to examine the conduct of all under their care: So that every business, &c. should be conducted with regularity and order, and no thoughtless or foolish person allowed to go on without a proper check to their folly.

PERHAPS, my young friend, you imagine that, by incroaching on the liberty of youth, I wish to deprive them of pleasure. You are greatly mistaken.

mean, on the contrary, to keep them out of the snares, which not only prevent their enjoyment of pleasure, but brings on a premature old age, and cuts off, at an early period, so many promising young people; who, had their relations and friends nourished their virtues by proper example; did they, in place of following their own foolish and unnatural plans, attend to the improvement and interest of their children, preventing, on every occasion, the shadow of deceit, and encouraging every generous and liberal sentiment; the young people would most certainly inherit their virtues, and, through all the gradations of life, enjoy, in its proper season, every rational pleasure in its utmost perfection, handing down to posterity original virtues, untainted by folly, unsullied by vice, and uncontaminated by crimes, which

which are now the disgrace of human nature.

WITH respect to complimentary falsehoods, which you think so agreeable in polite conversation, such as strong expressions of pleasure at seeing those who are indifferent to us, or perhaps who we wish to avoid; praising others for qualifications or merit to which we think they have no pretensions; a person solicits your interest in an affair to him of the utmost consequence. You promise, with all the seeming zeal of an affectionate friend, to exert yourself in his favour; you give him hopes, by hints and an air of self-consequence, that by applying to you he may consider the thing as done. All this, though without the least intention to be performed, serves to give an agreeable vivacity to your features, lightens up the

the countenance, and gladdens the heart of him to whom it is addressed. Through his gratitude, glowing with joyful expectations, your importance is raised by the same means which other Lords of the creation obtain their consequence.

THE man of feeling may consider the above as a cruel deception; whereas it is only a mark of politeness, words which are thought of no longer than while they are spoke; nay, I believe it is said entirely without thought, being a kind of language which, by long practice in the polite world, flows spontaneously from the tongue, to the deserving or undeserving as they fall in the way.

GREAT GOD of Heaven, is it possible that beings, to whom you have been

so

so liberal, on whom you have bestowed the noble gift of reason, with free will to make it subservient to so many good purposes, should thus counteract thy designs, and, by the little fooleries of children or fanciful vagaries of lunatics, destroy our dependence on one another, and forfeit a superior dependence on thee!

Yes, my friend, it is being left to ourselves, full of self-sufficiency and folly, that our Maker permits our passions to become our masters: from which source spring all the miseries of war, luxury with her train of diseases, extravagance galloping towards poverty, running down industry in her career; pride with her plumes of insignificance, hypocrisy with her garments of patchwork (on which are daubed on each patch the resemblance of a virtue)

ue) distributing her rags as a covering
to the votaries of vice. Poverty, envy,
and discontent, with all the other
miseries which attend human life,
the fruits of our folly; and for which
we give up our time, our health, our
reason, with every humane and virtu-
ous affection, which our Creator visi-
bly intends to constitute both our pre-
sent and future happiness. I can add
no more. Adieu.

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LETTER XXVI.

A GAIN I take up the pen, to show the absurdity of another branch of falsehood which is generally considered prudential, consequently practised by many people, who would not tell a premeditated falsehood to any person's prejudice for the world. This branch belongs chiefly to the ladies: However, I shall make no apology for making it the subject of this day's epistle.

PAYING a morning visit lately to a lady for whom I have a very great esteem,

teen, a pretty child, her niece, who lives with her, about nine years of age, came running to me with open arms as I entered the drawing-room. There is nothing gives me a quicker sensation of pleasure than the sight of an agreeable arrangement of animated features, glowing with health and innocence. I therefore naturally expatiated on the beauty of my sweet companion, who appeared so happy to see me. Her aunt, though I believe not much displeased, rebuked me ; adding, that she hoped Margaret would be a good girl, but that I was only deceiving her to say she was handsome. Indeed, returned an agreeable young lady who sat by, she is but very ordinary.

THE attention of my sprightly friend being attracted by the sound of a violin, with a countenance expressing joy-

ful surprife, ſhe left us to settle the matter at our leiſure. The young Lady who had ſeemed moſt deſirous that Miſs ſhould not be informed of her beauty, told me, that if ſhe had a pretty daughter, ſhe would not allow her to come near me, being certain that I would ſpoil her. I endeavoured a little to defend myſelf; but as I am the worſt perſon in the world at an argument, and as I have ſeldom met with any perſon who would yield a point in diſpute, I thought it moſt prudent to drop the ſubject.

BUT now to conſider on this matter ſeriously. Can there be any thing more abſurd than for parents to imagine, that their children are to believe them in preference to almoſt every ſtranger they meet, who naturally expreſſes a pleaſure at the ſight of a pretty child, and

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expatiates, as I did, on their beauty? or to their looking-glass, which must convince them, as early as it can be supposed that the knowledge of their beauty will hurt them, who it is they ought to believe? But supposing it possible that a girl could be kept ignorant of her beauty till at an age when she might be considered capable to make a proper estimate of its value, is it not more than probable, that, finding all at once the power of her charms, she would be much readier to be intoxicated with them, than if she had heard of them from her infancy? Of what use then is this mock prudence, when in fact it is by such falsehoods, and a thousand others equally ridiculous, that parents so early destroy that dependence which children ought to have on their word? teaching them to lie and equivocate; while they, un-

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conscious

conscious of having set the example, plague the poor children by punishment or reproof; early inducing them to form little secrets, which often not only makes them weary to become their own masters or mistresses, but through time unhinges that natural affection which would otherwise constitute the happiness of both parents and children; rendering the latter in appearance ungrateful, when in fact it is no more than the natural consequence or ripened fruits of their own folly.

HAD I a pretty child under my direction, so far from attempting to make her believe she was ordinary, I would, as soon as she could understand me, lead her to the looking-glass, and desire her to observe her pretty countenance. I would, when she was out of temper or cross, show her the difference;

ence; and take occasion to make her observe in others, how ugly they appeared when out of humour to what they were when cheerful and happy. I would gradually open to her young mind the advantages of beauty attended by the graces; and make her understand its never-failing power of creating temporary admiration. I would let her see, from example, the superior appearance of a woman with but an ordinary face, animated by expression, and adorned by the graces, to the most regular beauty with an awkward, unpleasing, or haughty manner. I would point out to her many who, endeavouring to be graceful, affect the ridiculous and fantastical airs of a wanton; the glance of the eye, the toss of the head, with all the grimace attending inconsiderate folly. I would point out to her others who, by an ostentatious

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tious display of their charms, a supercilious air of self-consequence, and very often a pretended refinement of sentiment, render themselves ridiculous, without enjoying any degree of pleasure. Such would-be fine ladies generally being peevish, censorious, and discontented; first affecting, and at last really finding, themselves disconcerted and unhappy at imaginary neglects or little occurrences; which a woman of right principles and good sense would scarce bestow a thought on. I would show her young ladies, who are considered, from their ease, affability, and sweetness of temper, as unconscious of their beauty. I would easily convince her, that they were not blind to their own charms, nor perhaps less pleased at the tribute paid to their beauty, than the most finished coquet; but that they wished to make their charms an index

to their mind, and had no inclination to hang out a signal of folly. I would inform her, that however coquets and flirts might draw the attention of a crowd; however men of sense might trifle away an idle hour in their company, and even sometimes in an unguarded hour make promises which honour obliges them to perform; yet in general they were only laughed at, never esteemed; and the consequence of a marriage with a woman of such a character, is a life of jealousy and discord, with all the evils attending the matrimonial state, when entered into without the parties having a well-founded esteem for each other: That there were no doubt exceptions; that a thoughtless young girl, for want of proper instruction, or perhaps by example, might play the coquet; if married to a man of sense, who had love and
pru-

prudence to wean her from her folly, might turn out both a good wife and an exemplary mother: but that this seldom happens, few men choosing deliberately to run such a hazard. I would endeavour to teach my young Lady, however circumspect I wish her to be with respect to her own conduct, never to be severe in her censures of others; always considering, that no person can be a proper judge from what cause another's folly proceeds; perhaps it is more owing to the faults of another than her own: that when she hears any particular story propagated against one, to remember that it is ten to one but it may be altogether false; or if it is true, that there may be such alleviating circumstances, which, if we knew, would render the person under censure more the object of compassion than dislike. And indeed

need supposing the worst, a good person, from the feelings of humanity, will rather consider them the object of compassion than hatred; for my own part, I never meet with an over-rigid person, either male or female, but I suspect a flaw either in their head or their heart.

WITH all this prudence, perhaps you'll think I mean Miss to be an old-fashioned dowdy, and despise the diversions which others of her age so much delight in: You are mistaken, I would attend my pupil to all public places of resort; and as we shall suppose her to have a pretty moderate fortune, from infancy she shall be drest genteelly; from infancy, attention shall be paid to all the minutiae of cleanliness; and from childhood she shall study the graces. So far my Lord Chesterfield.

SHOULD

SHOULD I pay respect to thy admirations, her hair, the greatest ornament of beauty, should hang in careless ringlets, at the same time fashioned by art so as no extraordinary effort would be necessary when the girl was to resign her garb of simplicity for the more improved dress of a fine lady; a fine lady dressed with all the elegance of taste, not tawdry, nor yet beyond her circumstances expensive. My fair ward should be taught every branch of polite education without any degree of slavery. In the Rousseau style, her studies should be so varied as to render each an amusement; for by every means in my power, I would endeavour to make her happy. I would very early promote her having a taste for reading, by giving her such books as would amuse and divert her. As she grew up, I would recommend such as I thought would

ould improve her mind, at the same time would prohibit none. Inclination or chance should direct her choice, without my being in the least degree afraid of a bad effect. My pupil should be so early taught to pay a strict observance to truth and a love of every moral sentiment, without any parade of show, which generally appears most where there is the least substance, that I am persuaded no common means would ever stagger her virtue. I would particularly recommend to her the works of Richardson as a rational entertainment, calculated to impress in the young mind a love of virtue, with a laudable ambition to resemble those characters she will so naturally admire.

I have taken some pains to consider what is the reason why so many people are prejudiced against novels in general.

ral. I account for it thus: Some generations back, the bulk of the people considered reading only as a kind of religious duty. They were taught to sing and groan over a chapter of the Bible; which, as Allan Ramsay observes, they could only half read half spell. In succeeding generations, when reading fluently was not confined to a few, yet there still remained a superior number of those who thought it unnecessary to give their children a liberal education, particularly the females. If they read the Bible, and could subscribe their name to their contract of marriage, it was quite sufficient; if to this they could make a pudding, superintend the house, scold the servants, whip the children, and receive their husbands, although staggering with liquor, with cheerfulness and good humour; if they gave no curtain lecture,

or next day appeared peevish or discontented ; such women were considered as the very model of perfection. The ladies of a superior education were naturally looked on by gentlemen of this cast with a kind of dread and pretended contempt ; supposing, what in some respect might be true, that they would ill put up with being treated as upper servants, or thought incapable to give their opinion on rational conduct, moral rectitude, or any other subject on which they had understanding to converse on. The most illiterate of the men generally made a great parade of their superiority over the women. If they had any kind of business or profession, it was attended to with such an air of mystery and self consequence, especially if a lucrative employment, that their wives looked up to them with a kind of awe, giving them all the cre-

dit they could wish, and believing themselves capable of attaining no farther knowledge than what was necessary to make them serviceable and obedient to their lords and masters. It was therefore natural for men of this narrow and illiberal way of thinking, to run down such publications as would tend to improve the minds of the women, or give them a superior knowledge of the world to what they had themselves, who knew nothing more than their business or profession ; their taste and pleasures extending no further in their leisure hours than the enjoyment of their companion and bottle.

IN this refined age, when the two sexes are more on an equality, when many are attached to each other by a similitude of mental qualifications ; yet there still continues a great majority

city of men who, from the unnecessary parade of business, and their secret intrigues, have no time to read books of morality or taste; therefore either do or pretend to consider them as not only below their notice, but prejudicial to the minds of youth. And indeed I believe they may unfit them in some measure for the intricate and confused study of quirks and quibbles, hieroglyphics, and all that round-about nonsensical stuff, which cheats so many of their time, and the world in general of that rational pleasure which we would otherwise enjoy.

WERE men to lop off all the preposterous excrescences attending business, there would be no want of time for cultivating the virtues of the heart. The improvement of the mind would become the mutual interest of both sexes;

es; whereas at present, we are afraid of our young friends looking into books which will expose their father's vices or ridicule their mother's folly. I remember of hearing a gentleman express, with all the zeal imaginable, that he would as soon lead his daughter to a bagnio as allow her to read our modern novels. The reason he gave for his opinion was the tendency they had to inflame young minds, and make them think of love when they ought to be ignorant of the passion.

I did not pretend to contradict him. It was a point which I would not have choosed to have argued on, had I been as eloquent as I am the reverse. Indeed I have heard numbers of people of both sexes talk much after the same manner; whereas one would imagine the least consideration would show them
their

their error: nay, I sincerely believe, that every person capable of love is a friend to virtue. The graceless rake, who leers in the face of each female in petticoats, who, though he prefers youth and beauty to age and ugliness, knows nothing of love.

BUT in some degree I wander from the point. Let us only look around and observe in what class the greatest number are who have deviated from the paths of virtue, and we shall find the proportion amongst the voluptuous and high bred, who have neither time nor taste for reading; and, lastly, amongst the lower class of people, who never read, or hardly ever heard of, a novel in their lives.

I firmly aver, my dear friend, that the truly virtuous must be so from

principle not through ignorance ; and however there may be some amongst those who are readers of novels who have strayed from the right path, I am clearly of opinion that they have inspired a thousand young people with principles of honour and moral rectitude for one they ever hurt. The effect of them is indeed rendered less efficacious than they otherwise would be, from the ridicule with which they are treated by those who know nothing about them. And even they who pretend to admire them, will tell you, that the character of Sir Charles Grandison is unnatural, and impossible to come up to. This I deny ; for however few, comparatively speaking, there may be, I trust, bad as the world is, there are many who come up to Sir Charles Grandison with regard to honour and sentiment. And believe me,
my

my friend, it is only so far as you act up to such a character that you will enjoy true pleasure.

The great man, accustomed to all the elegancies attending grandeur and wealth, walks through his chambers of state with the same indifference that you or I would in a common parlour; and with far less pleasure and appetite sits down to an elegant entertainment, than the honest, industrious farmer with his wife and family to a plentiful but homely meal.

THE ambitious man no sooner attains what has cost him years of anxiety, but he finds himself equally anxious and restless after something in prospect. On his family and friends he looks with indifference; every thing in possession is insipid and tasteless.

LT

It is the good man, and the good man only, who enjoys the real blessings of life. He is satisfied in his own breast with the rectitude of all his intentions. When deceived or disappointed in any of his expectations, he rectifies his future plans, and attains wisdom. The centre of his joys is at home. To contribute to the happiness of those whom God and nature has placed under his protection, or whose happiness depends on his attention, he makes his chief study and delight. He steers the helm of his affairs without noise or ostentation; he is regular, uniform, and steady; he has a heart open and sincere, ready to form new friendships, without lessening the old stock. If he is a man of fortune, he strives not to encrease it; at the same time lives so far within his income, as to have it in his power to assist the industrious,

lustrious, to reward, merit, or to join in any useful plan which may employ the idle, or tend to any laudable improvement. He is even in his temper, cheerful, and ready to promote the entertainment of the young and gay. He enters himself into any amusement with pleasure. When he sits down to play, it is for a stake which if he wins is agreeable; if he loses, 'tis without regret. He is economical, that he may be generous; and generous, that he may be happy. Adieu.

END OF THE FIRST VOLUME.

